Dr A H Strickler
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# The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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☞ For Terms &c., see BUSINESS DEPARTMENT.

## Poetry.

### GOD OMNIPOTENT.

Lo! God is here! From clouds above,
And from the crags on which they rest;
From placid evening's robes of love,
Outspreading in the crimson west;
And from the river, o'er whose banks
Mysterious shapes of dew appear;
From elms which stand in stately ranks,
One sound is swelling—"God is here!"

I hear it in the insect's wing;
I hear it in the thunder pealing;
I hear it where the wild birds sing;
I hear it where the breeze is stealing.
From pathless forests, thick with shade,
And from the corn-fields rustling near,
From every tree, in every glade,
The voice is uttered—"God is here!"

Whilst evening hangs her lamps above,
And dewy fragrance floats around,
That voice still speaks in tones of love,
And every spot seems holy ground.
'Tis written on the moon's pale face,
Recumbent in her lucid sphere,
And countless stars the inscription trace
In fiery letters—"God is here."

When midnight bathes the world in sleep,
Soothes weary hearts, and shuts the rose,
The voice is heard in accents deep,
'Midst intervals of calm repose;
While round the casement's lattice pane
The leaves and tendrils shake for fear,
The awful words resound again
Amid the darkness—"God is here!"

Here, when the heart with joy runs o'er,
And fancy her wild pastime's taking;
Here, when the world delights no more,
And the bowed head with grief is breaking;
Here, when amidst the circle gay,
Of friends long tried, beloved, sincere;
Here, in the solitary way,
God never leaves us—"God is here!"

O Christian! let thy faith arise
In every time, in every place!
The Maker of the earth and skies
Is strengthening thee to run the race.
Bid fears depart; subdue thy grief;
Hushed be the sighs, and wiped the tear;
Thy God is nigh to give relief,
And speaks in mercy, "I am here!"

—*Anonymous.*

## Communications.

For The Messenger.

### UNION AND HARMONY IN THE WORK OF THE CHURCH.

The Reformed Church has unquestioned strength. In numbers it is not among the smallest churches of the land. It has an honorable history, reaching back to the beginnings of the Reformation. It is older than the Lutheran Church, the first, indeed, that came out against the errors and corruptions of Romanism. It has been established in this country for nearly two hundred years. Its early membership were refugees from tyranny and cruelty in the old world, pilgrims for conscience' sake. It had difficulties to encounter in its early history in this country. It has overcome those difficulties and become established as one of the leading denominations in this new world, and it has a promising future before it. At one period of its history it was called to pass through exciting controversies, but these are now in the past, and the future opens up inviting to earnest, united labor.

It is a matter of congratulation and thankfulness that the Reformed Church has successfully contended against the tendency towards division. When it is considered how strong this tendency has been, rending asundering other denominations, we may rejoice that we have escaped the evil. It is not likely that any occasion will arise in the future that will so strongly test the unity of the Church as it has been tested in the past. The prospect, therefore, is that the Reformed Church will move forward from henceforth as a unit in performing the work committed to its trust. Differences will continue to exist, and differences will arise, but the history of the past has proved that these can be settled without division. The Church will regard with great suspicion those who advocate *division* as a cure for existing evils. Our true strength lies in working together in unity. Divided we will be shorn of our strength; united we are destined to become one of the leading denominations in this country.

In regard to our future growth and prosperity we have one great advantage over many of the denominations in this country. Next to the English, the German population is the strongest in this new world. The immigration from the fatherland is likely to continue. A large portion of this immigration will come into the Reformed Church. This, added to our natural and normal increase, will certainly give us an advantage above the purely English denominations of the land. We may, therefore, reasonably expect that the Reformed Church will be one of the leading denominations of this country. This fact should not incite vanity, but rather a deeper sense of the weighty responsibility that devolves upon us as a Church. Hitherto the Puritans and the Presbyterians, purely English bodies have taken the lead. We may rejoice in the great good they have accomplished, and doubtless will accomplish. But the Reformed and Lutheran denominations are destined to exceed them in growth and prosperity. The future of Christianity in this country will be moulded, not by the provincial spirit of England, but by the broader spirit of Europe. Puritanism and Presbyterianism led the way in the religious history of this country, but the German-American churches are destined to exert the ultimate controlling influence. "The last shall be first."

The Reformed Church has the means for doing a great work for the Redeemer's Kingdom on earth. Owing to circumstances not necessary here to detail, our people have been engaged, to a large extent, thus far, in providing for temporal wants. Others took the lead in business. Being of German origin, our people have had unusual difficulties to contend with in establishing themselves in the various avocations of life. During the earlier period of our history some of our best material passed into other, English-speaking churches, where they immagined they could accomplish greater good. But such is no longer the case. The Reformed Church now has all the appliances, in the way of publications, literary and theological institutions, missionary associations, etc., for carrying forward the work of a Christian Church.

Now let the strength of the Church assert itself. Let there be external and internal growth. On the external side we have a golden opportunity for extending the Church in this land, and for doing a great work in the foreign field. In reference to *home missions* there is no Church in this country, except perhaps the Lutheran, that has so inviting a field. The *German* portion of the Church is leading the way in extending our borders in the leading cities, and especially in the great West. It seems as though Providence had so ordered it that they should lead the way in pointing out our great mission field. With true missionary zeal, and a commendable spirit of self-denial, they have taken hold of the Germans in our large cities and in the West. We cannot forget that they are the pioneers in the West, even to the Pacific coast, in California and Oregon. English churches must follow in their wake. Let us sustain their good work, and follow it with liberality and zeal. Working hand in hand we cannot fail to establish and extend our beloved Reformed Church all over the land.

In the foreign field we have now made a good beginning. It is as yet only a beginning, but it promises well for the future. Our missions in India and Japan are flourishing, and the interest of our congregations in them is growing. Our mission in Japan is well sustained. In addition to our missionary there we are educating a native of that far-off land, who in due time will join his labors with Mr. Gring. The plan of raising up native helpers should become permanent. We should have one or more Japanese students constantly in our institutions. In the course of time we may expect to have a flourishing centre of mission work in Japan. We will need a *school* there to aid in the work, and who would be better able to establish it than our present Japanese student, who promises to be fully competent for just such a work.

Then we need to work together to strengthen ourselves internally. The work of extending our bodies depends, after all, upon the men we are training for the Church. Our institutions need support. Let us not differ in regard to their particular spirit and locality. We have not more than are needed for the future work of the Church. Let us seek to strengthen them. And as new ones are started, let them receive the united support of the Church. We may congratulate ourselves upon the good condition of those already established. They have been a great power in the Church. They are fairly endowed and are moving forward prosperously.

Our publication interests are in a good condition. Many and great difficulties have, indeed, been encountered in bringing them to their present state of prosperity, but these have been overcome, and we can now feel that they are on a safe and sound foundation.

*Now let the Church unite in carrying forward the work before us.* That is all that is needed. With a large heart and ardent zeal we cannot fail of success. Everywhere the spirit seems to be one and the same. Words of good cheer come from east and west. It is felt that the Reformed Church has entered upon a new era of *prosperity*. We have spoken with leading *members from the West* and from the East, *and we find the feeling the same.*

There are doubtless difficulties still to be adjusted, and new differences will arise, but we have surely learned that such difficulties can be overcome in harmony and unity. Everything that is living must have antagonisms within itself, but they need not send the body. Let these differences, so far as they are legitimate, assert themselves, and they will serve as a wholesome check upon each other.

In conclusion we regard the outlook of our Church as most promising. The field is most inviting. The means and appliances are now properly in hand. All that we need is that one common spirit of zeal and devotion shall animate all our people. The faithful pastors must labor to carry the spirit that dwells in them to their flock. Then we may expect prosperity.

There are, no doubt, some who look on a darker side, who are more attracted by our differences than our harmonies, who prophesy evil, and who would rend the Church because their own particular views cannot prevail. But the peace-measure has carried us beyond their power. Our people have resolved that the action of the General Synod shall stand and work for good to coming generations. The people were ripe for it before the ministers, and we predict that they will maintain it even though some of the leaders should strive to overthrow it.

"Peace be within Thy walls, O Jerusalem!"

X.

### GENESIS OF THE EARTH.

**An Address to the Collegians.**

*Delivered at the Re-opening of Franklin and Marshall College Sept. 7, 1882, by Rev. John S. Stahr, A. M.*

1. The earth was once a liquid mass, a fiery ball, the gradual cooling and consolidation of which, under the modifying influence of external conditions, gave rise to a series of changes which have continued to the present time, and which therefore embody the whole domain of geology. To account for these changes (the phenomena of life excepted) we need no extraneous source or the operation of mysterious causes. They were produced by a few forces, physical and chemical, strictly belonging to matter in the condition which we have supposed. The first change naturally was a change of temperature, a cooling process by which the outside surface became solid. Secondly, as the temperature diminished, the different elementary substances which the mass contained, united chemically, so that the whole constitution became more complex. Thirdly, as soon as the outside temperature fell to about 212° Fahrenheit, water was condensed upon the surface of the earth until it was almost or entirely covered. Then secondary effects commenced. As the crust thickened by cooling, it contracted unequally, producing a powerful strain on the material of the crust. At the same time vapors collected underneath, and hence disturbance occurred by which some portions were elevated and others depressed, forming the dry land and the ocean. Again, the exposed portions disintegrated and, worn down by atmospheric agencies, formed sediment in water, which in turn gave rise to a new series of stratified rocks, and these, when elevated in turn, formed the continents as we now see them.

2. The forces which produced these changes, chemical and physical, terrestrial and celestial (that is depending upon the relation of the earth to the other heavenly bodies) are the same in kind to-day as they were in the distant past, and they have acted constantly and regularly from those early ages to the present time.

3. But, although the same in kind, these forces did not produce uniform effects in the different ages. The effects produced necessarily depended upon the conditions under which the forces operated and varied both in degree and in kind. In the earlier ages, as long as the crust of the earth retained a high temperature, it cooled rapidly, and the consequent energy available to produce geological changes was proportionally great. The depth of water under which rock material was deposited, as well as other physical conditions, affected the prevailing kinds of life and influenced the formation of particular kinds of rocks, whether *sandstone, limestone or coal.* For this reason the geologist cannot possibly tell how long absolutely the different formations were in progress. He can to some extent approximate the relative length of the different periods, but he must needs speak with great caution. One thing is certain, though, and that is while the whole time involved in these changes is by no means infinite, it is measured by hundreds of thousands or even millions of years.

4. There are certain stages in the history of this development of the earth at which new forces made their appearance, for the advent of which science has as yet utterly failed to account. Such are life and mind as potent factors in shaping the destiny of the world. As to the origin of life geology cannot tell when or how it came into the world. But of the history of life it has an interesting story to tell—a story that takes us into wonder-land and leads us on spell-bound by the newness and strangeness with which we are confronted at every step, We may well say with Bryant, though in a different sense:

> "All that tread
> The globe are but a handful to the tribes
> That slumber in its bosom."

This is true, not only in point of numbers, but also in variety. At first we have only the lowest kinds of animals or invertebrates, and when the higher forms appear they are entirely different in their appearance from the forms with which we are familiar at the present time. They look odd and grotesque in the earlier ages, and only gradually, as you approach modern times, do they appear in their present forms. This strikes us as even more singular when we find upon examination that the higher animals now pass through similar stages in their embryonic development. Manifestly there is here some kind of a law of development. Taking the whole movement we see a general advance in the successive ages; life passes from lower to higher forms. Where new genera appear, the first are by no means always the lowest species, but rather what are called comprehensive types; that is, forms which combine a number of characteristics which afterwards appear singly in successive forms. And finally, the whole movement is steadily toward a certain goal, and that goal is MAN. Nature is literally *coming to a head.* As organization becomes higher the nervous tissue increases; the ganglions are concentrated to form brain, and brain grows until it comes to its maximum in man. There is, therefore, a relation between the different forms which cannot be overlooked, and the law of development works from within, not from without; not blindly or by chance, but guided by intelligence, and directed toward a given end. The theory of development by natural selection only is inadequate to account for the phenomena; but there is cumulative evidence in favor of the view that in bringing the work of creation to its completion and establishing the variety and harmony of animated nature, the immanent Creator was working through the medium of natural law by a process, the nature of which we do not as yet wholly understand.

But what shall we say of man and the genesis of mind? Man stands in the natural order and yet he is not of it. On the one side he is allied to the course of development which we have described, and he has much in common with the animal. But on the other side he is separated from this order, abruptly exalted above it by brain power and spiritual endowment, breathing the vital breath of the Creator, and made for communion and fellowship with Him.

It is a striking fact that with the advent of man there is a sudden change in the direction of the world's development. Before his coming animal life had become monstrous—monstrous in shape, in size and in strength. Brute force held sway, and rapacity and unrelenting selfishness prevailed. But with the advent of man, mind receives the sceptre, and henceforth room is made for the cultivation of intelligence, mildness, generosity, charity. Again the edict goes forth: "Let there be light," and there is light; and the gentle spirit of love broods over the earth.

But you ask, how we obtain a knowledge of these facts? I answer simply by studying the structure and composition of the earth's crust. It requires only the investigation, collection and right interpretation of facts as real, as securely recorded, and as accessible as those which furnish the subject matter of any other science.

What bearing do the facts with which we thus become acquainted have on divine revelation? Perhaps we have had too many efforts to reconcil the Bible and geology—injudicious efforts, some, no doubt, which only "darken counsel by words without knowledge," by assuming either that they need reconciliation, or that they can be reconciled as they are by finding in one the exact counterpart of the other. I believe that we have to do with two different things, two representations of the same transactions from a totally different standpoint, and with a different purpose in view. *The account in Genesis is subjective from the standpoint of the Creator, and is intended to reveal Him to man;* the account found in the record of the rocks is *objective,* from the standpoint of what is created, and deals with effects rather than causes, so as to show the relation of the different orders of creation to one another. The former sets the work before us as it developed in idea, enumerates the various momenta or factors as so many stages in the progress of the work, and makes them all equal in point of time, each a day's work, the whole culminating in the Sabbath which gives it a spiritual meaning. The latter does not separate these factors for us, but shows their practical effect in the evolution of the earth with all the forms of life that are upon it. The different momenta are all there, but in the actual unfolding of the Divine plan, so far as this record goes, we have an uninterrupted process, the result of which, the web and woof, the product of the great loom of time, is before us, but the Mystic Weaver that flies the shuttle sits out of sight, and we cannot tell when He rests or how long.

Let it be understood, once for all, that the Bible is not a text book of natural science, but the volume of divine revelation; that it is given not to reveal certain facts or truths of science, but a certain person, God Himself, and His relation to the world and especially to man. What of it, if as it is sometimes said, the author of Genesis supposed that he was describing the process of the creation, and thought of the firmament as a crystal sphere, and of the sun, moon and stars as brilliant luminaries set in this sphere to move in their appointed orbits? If he did he but thought and spake as all the world did in his day. But his language and imagery are only the diaphanous drapery through which the divine truth beams upon the soul. And this truth is perennially the same, untarnished and undimmed; it is only the drapery that is affected by the advance of science and the changes of human interpretation. Even it, as to its essential meaning, is in substantial harmony with observed facts; and the more we learn, both of God's revelation in the Bible and His manifestation in nature, the more we shall see that although they are different they are in no wise contradictory.

Pope says:

"Lo the poor Indian! whose untutored mind
Sees God in clouds, and hears Him in the wind."

Shall we infer from this, as modern culture sometimes seems to do, that it is *only* the untutored mind that discerns God in nature? By no means! Culture should not eradicate, but rather improve and exalt this natural utterance of the heart, and the profoundest philosopher may well say with Cowper:

> "God moves in a mysterious way
> His wonders to perform;
> He plants His footsteps in the sea,
> And rides upon the storm."

# Family Reading.

## "AFTER RAIN."

BY W. L. M. JAY.

The storm is o'er; the raindrops cease;
The east wind sighs itself away;
The tender blue of skies at peace
Shows through soft drifts of silvern gray;
Bright glints of sudden sunshine gild
Each dripping roof and polished pane;
How sweet the calm from storm distilled!
How clear the shining after rain!

The very pavements to our feet
Are fresh and cool, on either side,
Swept clear of blinding dust and heat,
The pure, fair vistas open wide.
The old a newborn charm displays,
The new could wear no fairer guise;
We half believe such shining ways
Can have no goal but Paradise!

Nor need we shrink when through the heat
And haze of these life-ways of ours,
Thick storm-clouds gather, wild winds beat,
And raindrops fall in pelting showers.
No covenant bow doth softly shine
In skies of peaceful blue and gold;
For tear-washed eyes, fresh truths divine,
Like lilies after rain unfold.

But we will trust our darkest day
May know some gleam of heavenly light;
That every cloud's o'erhanging gray
May part to show some "lining" bright;
That hope may lead us bravely on,
And love keep watch, and faith sustain
Till in our Father's house is won
The endless shining after rain!

*Churchman.*

## SOME HINTS ON DRESSMAKING.

There is scarcely anybody who in the course of her life has not found the want of some slight knowledge of dressmaking. I am inclined to think that every girl should go through a course of lessons as part of her education, for a certain amount of insight into how dresses are made conduces to good dressing, and enables the wearer to point out to dressmakers or ladies'-maids the defects which the best of them fall into. Lessons may not make a proficient in the art, but they will teach a great deal.

The first thing is, of course, to obtain a satisfactory pattern, to be kept and used as required. To the uninitiated the very way of setting to work about this is not easy. First cut two linings roughly in form for back and front. All that is really necessary in doing so is that they shall be of sufficient length from the neck to the edge of the basque, and wide enough across the bust—a most important matter. It is utterly impossible to make any bodice set unless it comes well up to the sleeve, that is, that the armhole be not cut too large. A very common defect is for the sleeve to cover a part of the bodice. Begin by folding over a piece down the edge of the front pattern about one and a half inches in depth, and attach this to the figure by pinning, say an inch apart, down the whole length. There is a knack in placing these pins, viz., horizontally, with the head outward. Next pass the hand across the bust, taking care that the material from the front to immediately below the arm is straight by the thread; the front and side seams will all be wrong unless this is so, and no bodice will set well if the material and lining run different ways. Quite loosely pin the back to the front under the arm, only just enough to keep them together, the same on the shoulder, and then pin the back down the centre exactly after the fashion of the front, always with the heads of the pins outside, without darning the pins in and out, which produces a pucker inevitably. Now comes one of the most difficult parts of taking a pattern, viz, manipulating the shoulders. You must be careful to have the lining high enough in the neck, and notch it at intervals down to the required height, also round the armholes. It is somewhat the fashion now—or rather such a fashion is creeping in—to give a broad appearance to the back by making the shoulder seam on the top of the shoulder; but as a narrow back is a beauty, this is a mistake. Bring the seam well over the shoulder; keep the back piece firm by holding it between the first and second fingers of the left hand, while with the thumb you draw the front to it very tightly, the material showing no crease. Begin from the top, as you always do in pinning, and place the pins in without darning them, so that the head of one clears the point of the other; they require to be particularly straight, and it is not so easy as it seems to accomplish all this properly. Next you have to form the side pleats called darts on the front of the bodice, which keep quite low down: a high side pleat makes the figure flat. Stout figures require a greater distance between the front and the first dart than thin ones. When these pleats are satisfactorily settled, pin the front and back beneath the arm, exactly as they go, to fit the figure closely. It is generally necessary, in pinning the material below the waist, to place some side pleats in front in a slanting direction, thus disposing of the extra fullness. The waist line must be most distinctly marked with pins. To recapitulate, then, the great points to be careful of in taking the pattern is to cover the figure exactly, to place your pins in so that they cause no puckers, and to lay the material on by the thread.

Having made the pattern as perfect as possible, remove the pins which secure it to the figure, back and front, and take it off. Then place the finger between the pinnings on the shoulder, and stick another row of pins on the side where the heads of the other pins are not, and through only one layer of the stuff, in such a way that when you take out each pin originally used, and replace it so that it goes through one piece of stuff only, it yet marks out the correct line; the other piece has its row of pins to define its shoulder line and seam under the arm. In this way you have the front and back distinct, and exactly fitting. For the next process a wooden board will be required, the cover of a deal dress box does admirably; lay a sheet of brown paper (French dressmakers use black) upon it, with the pattern above; then with a stiletto or dressmaker's piercer, which has a round top, and is more convenient for resting the palm of the hand, pierce through the lining down the front, and exactly along the row of pins, so that a fac-simile pattern is produced on the brown paper. With a sharp pair of scissors cut the paper by the pierce holes, and you have a pattern which should fit you to perfection, and serve as a guide for all kinds of dresses. But to be quite sure that the pattern is correct, have the lining ironed when the pins have been removed; lay the brown paper upon it, pierce round the outline into the lining, tack with black thread by the pierce holes regularly, so that the tacking can be felt by the finger, and pin the back and front together. Having first pinned up the front pleats, try the lining on again; very possibly you will find that the armhole is a little too much cut out, the neck a little too low. Make the necessary alterations in the lining, and then in the brown paper, and your permanent pattern will be quite perfect. You may keep it by you in use for years, adding a little to its breadth if you become stouter.

The best dressmakers use silk for lining, but nothing is so durable or preserves the material so well as a firm twill. This is sold double width. Lay it out thus before you. Place the pattern upon it, with the upper dart toward the cut end, the selvedge for the fronts. The side piece for the back will, most probably, be got out of the width, while the top of the back will fit in the interstice of the front. A good yard of stuff may be often saved by laying the pattern out and well considering how one part cuts into another. Prick the outline on to the lining. The brown paper pattern is the exact size, so, of course, turnings must be left beyond the perforated marks. These marks serve for a guide for the tacking.

In forming the front side pleats you must be careful that you do not allow a fold or crease to be apparent on the bodice beyond where the stitching commences; to avoid this, before beginning stick a pin through what is to be the top of the pleat; the head will be on the right side, and holding the point, you can begin pinning the seam without touching the upper part of the bodice. To ascertain the size of button-holes, put a piece of card beneath the button to be used, and cut in an eighth of an inch on either side beyond. Having turned down the piece in front, on the button-hole side, run a thread a sixteenth of an inch from the extreme edge, and again another the width of the card. Begin to cut the first button-hole at the bottom of the bodice, and continue at equal distances. The other side of the bodice is left wide enough to come well under the button-holes. The button-holes must be laid upon it, and a pin put through the centre of each to mark where the button is to be placed. In sewing on the buttons put the stitches in horizontally; if perpendicularly, they are likely to pucker that side of the bodice so much that it will be quite drawn up, and the buttons will not match the button-holes.

As to sleeves. Measure from the shoulder to the elbow, and again from elbow to wrist. Lay these measurements on any sleeve pattern you may have, and lengthen or shorten accordingly. The sleeve is cut in two pieces, the top of the arm and the under part, which is about an inch narrower than the outside. In joining the two together, if the sleeve is at all tight, the upper part is slightly fulled to the lower at the elbow. The sleeve is sewn into the armhole with no cordings now, and the front seam should be about two inches in front of the bodice seam beneath the arm, but you must be guided in this by the form of the wearer.

It is too difficult an experiment for amateurs, but bodices being now worn very tight-fitting, my readers may like to know that the French stretch the material well on the cross before beginning to cut out, and in cutting allow the lining to be slightly fulled so that, when on, the outside stretches to it, and insures a better fit. An experienced eye can tell a French-cut bodice in a minute, the front side piece being always on the cross.

These hints are of a most elementary description, but, strictly followed, will prove valuable. Stitching, pinning, button-hole making, are only to be acquired by practice. Beginners must not be discouraged; success is only built up by many failures.—*Harper's Bazar.*

## THE ONE CONDITION.

There is only one unalterable condition under which you can be saved. That condition is—that you are utterly at an end of self and self-work, and trust every thing to Christ and Christ's work. Till you see that great truth your souls are in darkness and deadness. Some time ago I read of a miner wandering through a vast and dangerous mine—one of those great, black, underground cities of England—when suddenly the lamp which he carried in his hand was extinguished by an unseen stream of water from the roof. He wandered about in search of an exit from his dreadful dark prison, but wandered all in vain for long, long hours. At last, utterly exhausted and utterly hopeless, he lay down to die. He felt and confessed himself a "dead man." Shortly after he did so to his wavering and flickering eyesight there appeared a light at a great distance. Was it a mere delusion or a reality? It seemed to come nearer and nearer; and then, as it approached, he saw the light shining on and showing the face of a brother, who was and had been in anxious search for him. So will it be with you if, wandering in this dark and sinful city of the world, you will feel and confess yourselves at the end of self, with no hope of escape in yourselves from the wrath to come; naught but dead men. Then will Christ, your Elder Brother, who is ever watchful "to seek and to save that which was lost," straightway come to you, and be to you your Light and your Life.

## SOLID SUCCESS.

The surest road to success in life is that of persistent and thorough work. Speculators, who make money rapidly, generally lose it with equal rapidity. It is patient, steady plodders who gain and keep fortunes. Mr. Wm. H. Webb, the great ship-builder of New York, is a good example for the young men of the United States.

His father had won a fortune in ship-building, and like many loving fathers, wished an easier life for his favorite boy. But the young man preferred his father's trade, and determined to master it.

He went into the ship-yard like a common workman, beginning at the foot of the ladder, and acquired great skill in the use of all the tools. Soon, even the experienced hands did not equal him in nicety of work.

He was still a young man when his father died, but he continued the business, and won in it a high reputation. He was the first man in the yard in the morning, and last to leave it at night.

With his own hand he drew the model of every vessel built therein; wrote in a book every specification of the building, and marked on the frame the place for every stick of timber. No better vessels, either for war or commerce, were built in the world than came from Webb's yard. Of the one hundred and forty built under his own eye not one proved a failure.

Sir Titus Salt, the great English manufacturer of alpaca, used to boast when he was a millionaire, that he could at a moment's notice take the place of any workman in his vast factory, was master not only of the financial or the mechanical part of his business

## THE ERAS OF THE HINDOOS.

While the Mohammedans reckon from the flight of the Prophet, and European nations from the birth of Christ, the Hindoos have several eras in use, and it is often well nigh impossible to decide to which of these a given date is to be referred. The most natural event for the founding of an era was the accession of a sovereign, and it appears that before the beginning of the Christian era dates were universally calculated from the years of a current reign. Of the various eras that have been more or less used in India, three have had special prominence. The oldest of these is known as the Vikramaditys or Samvat era, and began in 57–56 B. C. This epoch, which occurs in use oftenest in Northern India, and in Braminic literature, was probably not established until many centuries after its assumed introduction, since it does not occur in inscriptions before the ninth century, A. D. The next starting point for reckoning corresponds with the year 78–79 A. D. and is called the Salivahana or Saka era. It is thought to have been introduced by the Indo-Scythian King Kanishka, who, next to Asoka, was the great patron of Buddhism. This era occurs most frequently in Southern India and upon Buddhist monuments. The third era, which begins in 319 A. D., is called the Gup'a or Vallabhi era, having been founded by the first named dynasty and adopted by their successor, the Vallabhis (or Ballabhis).—*American Antiquarian.*

## HAVE YOU THE SPIRIT?

I have been on the Pacific coast, and have found a ranch, or farm, like Gideon's fleece, with not a drop of rain or dew, and where everything was dried up; whilst right across the fence, on the adjoining ranch, the grass and trees and other vegetation were green and luxuriant. I did not understand it at first, and when I asked the cause they told me that one was irrigated—that the owner had an artesian well, and irrigated his land. You may go into a church, and find a man as dry as Gideon's fleece—without life, or dew, or moisture—and if he gets up in a meeting, he talks, and talks, and talks, like "sounding brass and a tinkling cymbal," so that you feel glad when he has finished. You will find, if he speaks in public, that his congregation grows smaller and smaller; and the reason why is, that he has not life in abundance.

If a man has not grace to keep his temper, he is not fit to work for God. If he cannot live uprightly at home, he is not fit to work for God's service; and the less he does the better. The Lord's cause has suffered more from this class than from any other. But when a man can control his own life, and when he has a surplus of grace, then it is that God can use him; and God delights to use him. Many a talent is lying dormant which could be put to good use if we were willing to work for God; but we must be filled.—*D. L. Moody.*

## ANOTHER WEAVER'S POEM.

A weaver sat by the side of his loom,
A-flinging the shuttle fast;
And a thread that would wear to the hour of doom
Was added at every cast.

His warp had been by the angels spun,
And his weft was bright and new,
Like threads which the morning unbraids from the sun—
All jeweled over with dew.

And fresh-lipped, bright-eyed, beautiful flowers
In rich, soft web were bedded;
And blithe to the weaver sped onward the hours—
Not yet were Time's feet leaded.

But something there came, slow, stealing by
And a shade on the fabric fell;
And I saw that the shuttle less blithely did fly,
For thought hath a wearisome spell.

And a thread that next o'er the warp was lain
Was of melancholy gray;
And anon I marked there a tear-drop's stain,
Where the flowers had fallen away.

But still the weaver kept weaving on,
Though the fabric all was gray,
And the flowers, and the buds, and the leaves were all gone,
And the golden threads cankered lay.

And dark—and still darker—and darker grew
Each newly-woven thread;
And some there were of a death-mocking hue,
And some of a bloody red.

And things all strange were woven in,
Sighs, down-crushed hopes and fears,
And the web was broken, and poor and thin,
And it dripped with living tears.

And the weaver fain would have flung it aside,
But he knew it would be a sin;
So, in light and in gloom, the shuttle he plied,
A-weaving these life-chords in.

And, as he wove, and, weeping, still wove,
A tempter stole him nigh,
And with glowing words he to win him strove—
But the weaver turned his eye.

He upward turned his eyes to heaven,
And still wove on—on—on!
Till the last, last chord from his heart was riven,
And the tissue strange was done.

Then he threw it about on his shoulders bowed,
And about his grizzled head,
And, gathering close the folds of his shroud,
Laid him down among the dead.

And after I saw, in a robe of light,
The weaver in the sky;
The angels' wings were not more bright,
And the stars grew pale, it nigh.

And I saw, 'mid the folds, all the Iris-hued flowers
That beneath his touch had sprung,
More beautiful far than these stray ones of ours,
Which the angels to us have flung.

And, wherever a tear had fallen down,
Gleamed out a diamond rare,
And jewels, befitting a monarch's crown,
Were the footprints left by Care.

And, wherever had swept the breath of a sigh,
Was left a rich perfume;
And, with light from the fountain of bliss in the sky,
Shone the labor of Sorrow and Gloom.

And then I prayed, when my last work is done,
And the silver life-chord is riven,
Be the stain of Sorrow the deepest one
That I bear with me to heaven!

—*Selected.*

## MIND YOUR OWN BUSINESS.

Do you know how to mind your own business? It's a secret as profound as that involved in a philosopher's stone. The knowledge enables a man to steer clear of much difficulty, and reach havens of success in the voyage of life into which, by practices diametrical from this, he could never sail, and consequently would be left to buffet on an open sea with tornadoes that are destructive. Mind your own business! That is, while you strictly attend to your own affairs, let those of other people alone. This is a trait of character which few people possess. To keep your hands well off your neighbors' affairs, to abstain from meddling in what does not concern them, to refrain from talking about your friends, indulging in back-biting, ill-bred judgments and comments which are injurious. The wise never meddle in each other's business, for they mind their own. Hence it is truly declared that the price of wisdom is above riches. Be careful of what you say, equally as to what you do. Solomon, the wisest of all men, said: "A word fitly spoken is like apples of gold in pictures of silver." Ah! this embodies the idea of mind your own business.

We shall not enter into the kingdom of glory when we die unless we enter into the kingdom of grace before we die.—*J. M. Pendleton.*

## WHAT LOVE CAN DO.

As a matter of fact, there is no motive principle of life which can compare in the results wrought on man's nature with this realized love of God in Christ Jesus. There are no such noble characters in all history as in the annals of Christianity. From the apostles John and Paul down to the humblest believer to-day who forgives as he has been forgiven, who follows the Father's will as Jesus followed it, who loves his God and his fellow-men as Jesus loved him and them, there stretches an immortal line of illustrious names, the like of which the world and every false religion must in vain try to furnish. For the devotee grows like the Being he reveres and loves. So the most godly lives develop the most godlike characters. To what an eminence does Christianity lead men—to become the sons of God, heirs of His kingdom and glory, joint heirs with Jesus, the beloved Son! Yet it is an attainment within the reach of each of us; for these nineteen Christian centuries have proved that human nature, inspired by divine love, is capable of this sublime exaltation.—*Rev. William Durant.*

# Selections.

Earthly joy can take but a bat-like flight, always checked, always limited, in dusk and darkness. But the love of Christ breaks through the vaulting, and leads us up into the free sky above, expanding to the very throne of Jehovah, and drawing us "still upward" to the infinite heights of glory.

The eye of faith, when clear and bright,
Can pierce the gloom of darkest night,
And draw from heaven a flood of light:
No false alarms,
Or suffering real, can then affright
The soul which, by this inner sight,
Beholds itself encircled, quite,
Within the arms
Of everlasting love.

Beware of a religion of mere sentiment which gazes, and sighs, and wishes, but makes no sacrifice, which hides the cross with flowers, and wears it over, but not within, the heart. Beware of a religion which costs you nothing, never rises an hour earlier, never denies itself a pleasure, never gives that which it will miss, for the sake of Christ and the soul.

# Useful Hints and Recipes.

POTATO PUFF.—Take cold roast meat—beef or mutton, or veal and ham together—clear from gristle, cut small and season with pepper and salt, and cut pickles, if liked. Boil and mash some potatoes, make them into a paste with an egg and roll out, dredging with flour. Cut round with a saucer; put some of the seasoned meat upon one-half and fold the other like a puff; pinch neatly round and fry a light brown. This is a good method of warming up meat which has been cooked.

Every housekeeper should have a high seat like an office chair, on a pivot to turn easily, and with a small kerosene heater for the irons, which stands on the end of the table and costs only a dollar, can do a large ironing without rising, and without the fearful ache of tired feet and back. Whether work is done sitting or standing, she should vary her position for a few minutes at the end of each hour, sitting if she has been working about the house, or getting into the fresh air if she has been sewing steadily. A little rest taken so helps wonderfully through the day.

CLEANING COAT COLLARS.—1. The best material for cleaning coat collars and grease spots of all kinds is pure benzine. The article is sold at the principal drug stores in the cities. That used by painters is not pure enough, and has a very unpleasant odor, which the pure article has not, and the little which it has soon disappears. If this cannot be obtained strong alcohol (ninety-five per centum) will clean collars very well. A mixture of equal parts of strong alcohol and water of ammonia is also used. The trouble with these liquids is that not enough is used; a small quantity and repeated, to not only dissolve the foreign matter but to wash it out.

2. Two ounces of rock ammonia, two ounces of alcohol, one ounce each spirits of camphor and transparent soap. Put all together in a large bottle, cover with one quart of soft water, and when well mixed and dissolved it is ready for use. Spread the coat on a clean table, take an old nail brush, or one of the small scrubbing brushes sold as toys, dip it in the mixture and scrub the dirt parts thoroughly. Apply plenty of this, then take clean warm water and go over it again. Hang it out until partly dry, and press with a heavy iron on the wrong side.

SOME SWEET SAUCES.—I rather think pudding sauces are English rather than French, as French cooks, at least such as I have seen, rarely go in for much sweetening. It's very much of a mistake to make a pudding sauce too greasy or pasty. Here is a fair receipt for a sauce good for puddings: 1. Grate half the rind of a lemon, and add to it an ounce and a half of white sugar and two tablespoonfuls of water, and let it simmer for ten minutes; take an ounce of butter and wash it thoroughly in fresh water, changing the water twice; mix that with not more than a half teaspoonful of flour (more flour than that spoils it); stir that into the sugar and lemon, and let it boil, but not for a longer time than two minutes; when it is cooling put in a teaspoonful of lemon juice and a wineglassful of Madeira. I think the same quantity of good, sound red wine is just as good. Warm it all gently once more. If you boil it after the wine is put in the flavor of the wine goes off. This is for fancy, delicate puddings. Sauce No. 2 for dumplings—This is a rough-and-tumble kind of sauce and goes with duff or almost anything. Equal parts of brown sugar and butter well mixed up, into which you have put the yolk of an egg. Put it over a light fire and keep stirring it all the time, letting it simmer but not allowing it to boil. Just before serving it add a pinch of cinnamon to it and a little grated nutmeg. No. 3, hard sauce—One ounce of butter and a quarter of a pound of brown sugar (white sugar is no good), beat it up to a cream and add a tablespoonful of brandy and some nutmeg.—*Record.*

## Miscellaneous.

### VANISHED HOURS.

Where are they gone, those dear dead days,
Those sweet past days of long ago,
Whose ghosts go floating to and fro
When evening leads us through her maze?
Where are they gone? Ah! who can tell?
Who weave once more that long-passed spell?

They did exist when we were young,
We met our life with strength and trust,
We deemed all things were pure and just,
Nor knew life had a double tongue.
We lightly sang a happy song,
Nor dreamed our way could e'er be wrong.

And then all changed; as life went by,
The friend deceived, or bitter death
Smiled as he drank our dear one's breath,
And would not let us also die.
Day followed day; as on they went
Each took some gift that life had sent.

Yet it was ours, that perfect past!
We did have days that knew not pain,
We once had friends death had not ta'en.
And flowers and songs that could not last
Were ours in that most blessed time,
When earth seemed heaven's enchanted clime

And so I think, when lights burn low
And all the house is fast asleep,
From out a silence vast and deep
Those dear dead days we worshiped so,
Breathe on us from their hidden store
Their long-lost peace, their faith once more.

God keep those dear old times; ah me!
Beyond our vision they may rest
Till on some perfect day and blest
Once more those dear dead days will be,
For death, who took all, may restore
The past we loved to us once more.

—*All the Year Round.*

### FLORENCE IN SUMMER.

No one knows Florence who has not stayed there through the heats of June, when flower and fruit are in their perfection and abundance, and when the whole country round is in the glow of the early sultry heats, still refreshed by occasional showers, and while the landscape is still wrapped in vivid green, and the vine and olive in their highest state of growth, loading the air with the fragrance of their blossoming. Down in the plain glistens the Flower City, with its campanile and the domes of its two domed churches, with white-fronted S. Croce—and above them on its little eminence, the lovely San Miniato church—with far-off glimpses of the Arno winding to the west. The olive orchards and vineyards, mingling and alternating, sink, undulating, down to the plain, in the centre of which stands Florence. A multitude of country houses, villas, villini, castelli and poderi are scattered over the whole landscape; so many, indeed, that they become painful to the eye, with their dazzling white squareness flecking the view almost as thickly as daisies in a meadow.

As the sun sinks and the ruddy glow falls across the landscape, the white of the villas melts away in the general softening of its tone, and the sharp, blue shadows of the Upper-Arno hills bring out the exquisite anatomy of their construction. The long shadows of the olive trees, with their chrysolite green, the russet gray of the lighted olive foliage in the deepening red of the sunshine, and the tender "golden-apple green" of the sky, radiant and cloudless, passing as the sun goes lower to that most marvellous of all the sky colors, the violet-blue of the East, as the direct sunlight is leaving it—all these elements combine to show what Italy is in her best moments and localities. Then, as the deeper twilight comes on, soft, gray and indistinct, with outlines melting into the shadows and the white villas coming out in ghostly blue the purple sky, and the mists gathering gray along the Arno, the peasants, their work finished for the day, gather in the piazzas of the little hamlets; and we hear the cheery voices, with song and laughter, coming up and mingling with the songs of the nightingales, who have all day long kept up their piping from their hiding-places in the laurels around, and who will go on when the peasants have gone to sleep, and until the distant landscape, buried in the silence and vapors of night, shows us only the numberless lights of Florence, like a piece of the Milky Way dropped into the plain. One by one or dozens by dozens the lights of Florence go out as the shops are shut and the inhabitants go to sleep; the serene and cloudless sky, with its multitude of lights and the great street lamps along the Lung' Arno, or marking out the Viali, are alone distinctly visible, and the night wears on, more beautiful and tempting than the day; with the nightingale still unwearied and alone, with us, forestieri, to enjoy it.—*Pall Mall Gazette.*

## Science and Art.

The National Gallery was forced to pay thirty thousand dollars for the Velasquez portrait of Philip IV., at the Hamilton sale, by "an American named Arnot," whose bidding aroused the ire of the Londoners.

Some good to art may grow out of the complications in Egypt. Arabi Pacha is thinking of selling the Boulak Museum to some European government. He is in greater need of money than of art treasures, even including the recently discovered mummies of the Pharaohs.

During the bombardment of Alexandria by Admiral Seymour the firing of the guns was distinctly heard by means of the telephone at Malta, more than 1,000 miles away. The telephone was attached to the Alexandria cable. Verbal messages could not be sent owing, perhaps, to the vibration caused by the firing.

The California Society of Decorative Art offers prizes of one hundred dollars for a piece of artistic embroidery suitable for a portiere, and fifty dollars for a piece of embroidery which shall receive a majority of visitors' votes at its approaching Exhibition. It also offers eight special prizes, ranging from seventy five to twenty dollars, for designs for screens, portieres, and panels, for drawn and outline work, for an embroidered table cover and an embroidered lambrequin. No competitor shall submit more than two designs, and no competitor shall receive more than one prize; the expense of delivery must be prepaid; the artist's real name must be in a sealed envelope accompanying the work, and if for sale the price must be marked on it; all designs must be in color, with details worked out; the society reserves the right to purchase, and will take a commission of ten per cent. on all sales during the Exhibition. Entries can be made until the 1st of November; the address is to the society, at 631 Sutter street, San Francisco.

## Personal.

Even at church Mr. Gladstone is attended by two policemen, so closely is he guarded.

Bryant, the poet, learned the Spanish language while shaving himself mornings. Miss Bryant, his daughter, is one of the social leaders in the American colony in Florence, Italy.

Victor Hugo is said to be engaged in revising for the press a play with Mazarin for its hero, the first draft of which was written nearly forty years ago. He has become so deaf that he cannot enjoy conversation.

Sir John Lubbock is a banker, and so was his father, who was also quite a remarkable astronomer. Sir John is a member of Parliament, has a bright face and keen eye, and wears his learning as lightly as a flower.

Lady Hannah Shepherd Havelock, the widow of Major-General Sir Henry Havelock, the captor of Lucknow, recently died at her residence in Kensington Palace Gardens, London. She was a daughter of the Rev. Dr. Marshman of Serampore. Parliament settled upon her a pension of £1,000 a year in recognition of the eminent services rendered by her famous husband, and she was specially raised to the rank of a baronet's widow, with the same effect as if her distinguished husband had lived to receive the baronetcy conferred upon him. The baronetcy was however renewed to their son.

## Items of Interest.

The anniversary of the capitulation of Sedan (Sept. 2) was celebrated throughout Germany with unusual enthusiasm.

It is claimed in Boston that every building in that city, available for manufacturing purposes, is now occupied, and that suitable sites for other manufactories are in demand.

*For running and keeping in order private* railway carriages like those of Mrs. Mackay and Baroness Rothschild, the French railroad companies charge two thousand dollars a year, it is said.

As an act of grace, on the occasion of the sixth anniversary of his accession to the throne, the Sultan of Turkey pardoned sixty-nine persons suffering imprisonment for various offenses.

A telegram from St. Petersburg to Vienna says that the convicts in the prison at Khokan revolted recently, and the guard was called out to suppress them. A struggle ensued, and forty of the convicts were killed.

According to a telegram of September 8th, the damage to the Isthmus of Panama by the earthquake is over $100,000. One man at Aspinwall was killed, and several injured. Ten miles of the Panama railway were rendered impassable; bridges were damaged, the abutments cracking; and in some places the rails were bent, and in others the track was sunken.

A "Wellesley Preparatory School" was recently opened in Philadelphia. It is designed in this school to prepare young girls for entrance in Wellesley College, Massachusetts, where they may pursue a collegiate course of education of a high stamp. The school, it is announced, will be under the personal supervision of Mr. John Wanamaker and the Rev. J. R. Miller, D. D.

Remarkable stories still continue to be told of the recent cyclone at Grinnell, Iowa. A woman living thirty miles away from the town, picked up on her own grounds and recognised the picture of a man whom she knew in Grinnell, and which the gale had brought to her, together with feather beds and other household goods from the same locality. A piano cover belonging to Grinnell was also found in a town sixty miles away.

It is said that the great organ is to be removed from Boston's Music Hall, and a new one up to the utmost requirements will be put in its place, taking up less room and allowing the front of the platform to be moved back so as to give room for nearly three hundred more seats in the auditory. At the same time, the grand Walcker instrument will be placed in a concert-room larger than Music Hall, to be built for the New England Conservatory of Music, now about to enter on new life as a great musical institution.

Miss Susan B. Anthony left St. Louis the other day for Leavenworth with two medium-sized trunks for baggage. The baggage-master objected to check them both on a single ticket, and demanded pay for extra weight. "But," said she, "they together weigh less than the ordinary-sized 'Saratoga.' I distribute the weight in this way purposely to save the man who does the lifting." The clerk looked at her incredulously. "And you tell me seriously that you do this simply out of consideration for the baggage-men?" "I do." "How long have you done it?" "All my life." The clerk walked off and conferred with the head of the department. Then the two returned together. "Check that baggage," said the chief with emphasis; "and when you run for office, Miss Anthony, you shall have my vote."

Certainly there is an air of romance and of tragedy about the story of Dhuleep Singh, who, it is announced, intends now to seek election to the British House of Commons. He began life as the Maharajah of the Punjab, possessor of the Kohinoor and other almost boundless wealth. After ruinous wars and equally ruinous treaties, he now bids fair to close his career in the position of Squire of Elveden, a quiet English country gentleman, without the Kohinoor, or any of his former vast possessions, save an annuity from the Government of $125,000, which, by his luxurious habits, he has already reduced to $65,000 per annum. True, he has purchased estates and built magnificent palaces in England, Elveden Hall having cost $300,000, but by act of Parliament all these must be sold at his death, leaving his heir only the name and the memory of the son of "the Lion of the Punjab."

A peasant woman, one Thekla Popov, is now being tried in Hungary on a charge of aiding and abetting more than a hundred wives to poison their husbands. A correspondent of the London Standard telegraphs that she is a gypsy and some seventy years of age. She lived in a little village named Melencze, and it may almost be said that murder was her trade. The married women from the neighboring country side who sought her aid paid the old gypsy a fee of from fifty to a hundred florins for each bottle of poison they bought, and were duly instructed by her in the safest methods of its "exhibition." Sometimes she had dealings with young girls who quarrelled with their sweethearts, and who, from jealousy or rage, had determined to kill them. This woman's terrible trade prospered amazingly for two years. She excited no suspicion because the drugs she administered acted slowly, though surely, and in their effects simulated the symptoms of disease. Even now that the bodies of some of her victims have been exhumed, they show no signs of poisoning, though the stomachs are eaten away.

## Farm and Garden.

GATHERING AND MARKETING PEARS.—Pears, whether early or late, should never remain on the tree until they become mellow. Whenever they have made their growth they should be gathered. It is easy to tell the proper condition by observing the ease with which the stem parts from the tree. If, on taking hold of a pear and lifting it, the stem readily breaks away from the spur to which it is attached, the fruit has received all the nourishment it can get from the tree, and the sooner it is gathered the better. Pears are sent to market in crates and in half-barrels; especially fine specimens are sent in shallow boxes, only deep enough for a single layer of fruit, and each pear is wrapped in thin white paper. Extra specimens of any of the standard kinds, will bring enough more to pay for this extra care in packing. The early varieties mature quicker after gathering than the later kinds, but all should reach the market in a firm and hard condition. As with all other fruit, it will pay to carefully assort pears. Make three lots, firsts and seconds for market, and the third for keeping at home—for the pigs, if needbe.—*American Agriculturist.*

LABELS FOR FRUIT-TREES.—The ordinary wooden or metal labels, written on with indelible ink or pencil, and fastened with wire, are a nuisance, as all who have used them will agree. The best label is made from old sheet zinc; the older and more corroded it is the better. They can be had at any tin shop, cut to order, for about twenty-five cents per hundred. They should be cut five or six inches long, about an inch wide at one end, tapering to a point at the other. Write the name, date of planting, or anything else of special interest in connection with the tree, on the wide end of the label with a common lead pencil, and wind the tip several times around a small limb. As the tree grows, the label will unwind without injury to the tree, and it is only necessary to move it to a smaller limb every four or five years to prevent it from falling to the ground. The pencil marks can be easily rubbed off at first, but soon form a chemical union with the zinc, and after a few months become perfectly indelible. After such labels have been in use about ten years, the writing is plainer than when first written. The zinc used must be old and corroded, or the writing will not show plainly.

THE CABBAGE WORM.—The *Tribune* says that the cabbage worm that proves so destructive to the cabbage, is easily driven off by dusting the cabbage with finely slacked lime, mingled with carbolic acid. To prepare it, slack the lime in water in which the acid has been dissolved, just sufficiently so that the lime is brought to a fine dry powder. Scatter over cabbage early in the evening and also in the morning.

The *American Entomologist* says: "Of all the many remedies that have been tried for the imported cabbage worm, since it began to spread over the country, and to play havoc with our cabbage fields, few, if any, have given satisfaction. It is safe to say that the most satisfactory remedy so far discovered is in the use of pyrethrum. We were the first to apply this in 1879, but did not care to recommend it until further experiments had been made. These we have made the present year, and caused to be made by a number of our agents and correspondents. The general experience is most favorable, and we unhesitatingly recommend it for all the different worms affecting the leaves of our cabbage plant."

The *American Garden* says: "Hellebore, lime, salt, and similar substances have been used with varied success for the destruction of cabbage worms. It is now stated that bran and buckwheat flour answer the purpose better than any other remedies that have been tried. The bran is simply dusted over the infested cabbage as soon as the worms make their appearance. If the worms are very thick, about a handful of bran is required to each cabbage head, and sometimes it is necessary to go over the plants a second time. A hundred weight of bran is sufficient for an acre. It must be applied when the worms are young. When they are full-grown, or very strong, it does not appear to affect them. The buckwheat flour is sifted on them by means of a sieve, in the evening or in the morning—when the dew is on the plants. If one application does not destroy the worms, a second one should be made.

## Books and Periodicals.

THE LIFE OF CHRIST. By Rev. William Hanna, D. D., LL. D., Edinburgh, author of the Life of Rev. Dr. Chalmers, written after Dr. Hanna's own personal visit to Palestine. Published by the American Tract Society, 150 Nassau Street, New York. Pages, 851. Price, $1 50.

This is a fine large volume, beautifully illustrated with handsome engravings and containing in the way of frontispieces helpful colored maps of Palestine, Jerusalem, and the plan of the Temple in the Time of Christ. The book is well timed. It comes from an author who has already done much service in the Christian Church, and whose turn of mind well fits him to put forth such a "Life of Christ" as will meet and counteract the doubly-distilled and insinuating poison of Ernst Renan. Renan, it will be remembered, was disposed to regard the "Jesus" of the New Testament as a mythical character until he went to Palestine, when he came, by the study of outward circumstances, to regard Him as a real historical character; but then he conceived Him as a mere man of genius—a contemplative enthusiast, absolutely swayed by a sentimental idea, and betrayed into angry, passionate whims.

Dr. Hanna sweeps this all away majestically. He is not disposed to put too much stress upon the coincidences of outward history, as though the life and character and work of the Saviour of the world depended upon such authentication. Our Divine Redeemer's life grounded itself in the truly human, i. e., laid real hold, historically, of our own life as it obtained in the world, but yet carried that life far above the changing things of time. And Dr. Hanna gives the simple, positive, aggressive facts of the case. These, brought out from the narratives of the four evangelists, will be of immense power. There is in all this an *assertion* of the Christ which must challenge the attention of the world and disarm petty criticism. We are pleased with the prominence given to the post-resurrection sayings and doings of our Lord. It was after His victory over death that the charter of the Church was given, and the sublime provisions for carrying on the work of redemption have for us a wonderful significance.

TEMPTED TO UNBELIEF. By Rev. E. F. Burr, D.D., author of Ecce Cœlum, Pater Mundi, etc. 12mo., 224 pages, $1.25. American Tract Society, 150 Nassau street.

Unbelief assumes so many phases that it must be met in various ways and with many arguments. As a rule, we think the simple statement of the positive facts of the gospel furnishes the best antidote, but it is well enough to brush away the doubts that often present themselves to the young, and that is something this book will help to do. The author is well versed in the subject he has undertaken to handle.

HARPER'S MAGAZINE for October presents an unusual variety of contributions, every one of which must challenge the attention of a large class of readers. Abbey's "Autumn," the frontispiece illustration, is an exquisite drawing, engraved by Closson. Mrs. Lillie's second paper on Surrey is full of the charms of English rural life, and is beautifully illustrated by Alfred Parsons and E. A. Abbey. Mr. Rideing's "Medical Education in New York" is a novel and entertaining paper, illustrated by portraits of ten of the most eminent New York physicians connected with medical colleges, and sketches representing interesting features of the medical student's educational experience. "Certain New York Houses," by M. E. W. Sherwood, is richly illustrated by Frank Lathrop and C. A. Vanderhoof, and shows the best recent work in internal decoration. W. H. Bishop contributes the first of an exceedingly interesting series of papers on Southern California, beautifully illustrated. Colonel Higginson's third paper of his series on American History treats of the Spanish Discoveries of America in the author's most attractive style, with excellent illustrations. The mysteries of "Symmes's Hole," and the peculiar characteristics of Symmes himself, form the subject of a curiously interesting article contributed by E. F. Madden. Mary Robinson contributes an interesting biographical sketch of the late Dante Gabriel Rossetti, illustrated by a fine portrait and a picture of Rossetti's studio. William Sharp, an intimate friend of the poet, has in another part of the Magazine a beautiful poem on Rossetti's grave, under the title of "Birchington Revisited." One of the most interesting contributions to this Number is the eulogy of his wife written by Chief Justice Marshall, in 1832, and never before published. Will Carleton's poem, "Flash: The Fireman's Story," is in his best vein, and is admirably well illustrated by A. B. Frost. Ernest Ingersoll contributes a paper on the Wahlamet Valley of Oregon, its people and productions, illustrated by a map. Under the title of "The Railway Invasion of Mexico" the Hon. John Bigelow presents an intelligent and comprehensive survey of our Southern neighbor's domain—its physical, social, and political features—with reference to the probable results of American investments in that country. William Black's novel, "Shandon Bells," is continued, illustrated by William Small. Margaret Floyd contributes a curious and interesting story of New York society, entitled "Passages from the Journal of a Social Wreck." A characteristic story of New England life, "Odd Miss Todd," is contributed by Rose Terry Cooke. Another and briefer story, "The History of Yankee Jim," by Samuel Adams Drake, is full of pathos. The Editorial Departments abound with timely and interesting matter in their respective fields. The Drawer contains humorous contributions from Ten Eyck White, A. E. Sweet, Harrison Robertson, J. M. Bailey, and Paul Hayne.

LIPPINCOTT'S MAGAZINE for October has a very interesting table of contents. In the opening illustrated article, "Norfolk, Old and New," Charles Burr Todd tells how this city, "evidently intended by nature for a great commercial centre," is at last beginning to profit by the advantages of its position, and is full of bustle and enterprise, extending its railroad communications and becoming one of the chief emporiums of the cotton trade and other industries of the South. "My Escape from the Floods," by Annie Porter, gives a vivid description of the overflow of the Mississippi River last spring, and a narrative of the pathetic and amusing incidents which befell the writer and her companions, or which came under their observation, during their flight across the country covered by the deluge. "Bark Canoeing in Canada," an illustrated paper by "Kantuck," and "Camping on the Lower Wabash," by M. H. Catherwood, are sufficiently described by their titles. "My College Chums," by Henry A. Beers, is written with quiet humor, and gives some capital anecdotes and suggestive glimpses of student life at Yale. In the way of fiction, there is a further instalment of the lively and well-constructed serial, "Fairy Gold," and the full complement of short stories. We hardly know whether "The Shocking Example," by F. C. Baylor, is to be classed with these, as it has the air of being substantially a literal transcript from actual life. There are some very good things in the "Monthly Gossip," and the whole number is eminently readable and among the best of the year.

OUR CONTINENT. In Search of the Jeannette, Jefferson Brown. Illustrations drawn by W. W. Cowell and Mary K. Trotter, engraved by J. Clement and H. M. Snyder: First View of Spitzbergen—Track Chart—Lutheran Church, Hammerfest—The Icelandic "Hufa"—Icelandic Lady in Full Dress—Hammerfest in May—The Crow's-Nest—A Finn—Respectable Laps—A Laplander—Lapland Girls—Mt. Misery, Bear Island.——The Heart an Ocean, a Poem, Thos. Tresilian.——How Orbweaving Spiders Make their Webs, Henry C. McCook. Illustrations drawn by the Author and H. Faber, engraved by L. E. Faber and others: Web of Garden Spider—The Spinner Spinning—The Foundation Lines—Notched Spirals—Subdivisions of Orbweb—Centre of Orbweb—Beads on the Spirals—Insects Entangled in Spirals—Spider Swathing a Fly—For Future Use.——By the River, poem, Homer Greene.——The House that Jill Built, XVIII, E. C. Gardner, illustrations by the Author.——My Pansy, poem, W. N. Hinman, illustrations by Helen Olmstead.——Hot Plowshares, XV., Albion W. Tourgée.——Dust, XXII., Julian Hawthorne.——The History of a Village Library, One of the Committee.——The Household: So Tired, edited by Helen Campbell.——Editorial Department: English Hatred. Book Notes—Authors and Publishers.—Migma.—Reference Calendar—In Lighter Vein.

LITTELL'S LIVING AGE for September 23d, 1882, contains: Mrs. Fanny Kemble's Records of her Life, Quarterly Review; The Ladies Lindores, Blackwood's Magazine; Snake Anecdotes, conclusion, Chambers' Journal; A Cat's Paw, conclusion, All The Year Around; Comets, Nineteenth Century; Cetewayo's Med itations, On Reading Shakespeare Through, Spectator; Two Italian Geographers, Saturday Review; The Foreign Trade of the United States, The Influence of the United States upon the Money Market, and Immigration into the United States, Economist; Death not Universal, Journal of Science; A Voice from the Nile, Fortnightly Review. Poetry: La Source, Constantinople, Love's Depth, A Garden Reverie, A Voice from the Nile.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

## Married.

By Rev. B. B. Ferer, on the 14th of September, Mr. John C. Cramer to Miss Lizzie J. Launtz; both of Lycippus, Westmoreland Co., Pennsylvania.

At the residence of the bride's father, Deacon Andrew Miller, September 19th, by Rev. W. B. Sandoe, Mr. B. H. Ladig, of Union Tp., Schuylkill county, Pa., to Miss Mary Emma Miller, of Ringtown, Pa.

On the 17th inst., near Schellsburg, Pa., by Rev. H. S. Garner, Mr. Peter M. Coyle, of Johnstown, to Miss Bertha A. Smith, of Bedford county, Pa.

On Thursday, September 21, at the parsonsonage of St. Paul's Reformed Church, by the pastor, Rev. A. R. Thompson, Mr. Thomas E. Davis to Miss Julia Ann Hughes; both of West Pikeland township, Chester county, Pa.

## Obituaries.

DIED.—In Gebharts, Somerset county, Pa., August 6th, 1882, of cerebro-spinal-meningitis, Charles F. Weller, aged 25 years, 11 months and 6 days.

The deceased was a youth of piety and promise. Early dedicated to the Lord in baptism and by confirmation, as he grew to manhood he felt himself called to the gospel ministry. Accordingly, he began resolutely to prepare himself for that sacred calling to which he longed to devote his life.

He received his training for college partly under his former pastor, Rev. A. E. Truxal, and partly at Juniata Collegiate Institute, Martinsburg, Pa. For a short time brother Weller was a student at Franklin and Marshall College, Lancaster. For the past two years, however, he pursued his studies at our institutions at Tiffin, O. From unexplained causes his health was broken down, his constitution shattered, and he was compelled to return to his home shortly before the close of the last session of college.

It was the hope of his friends that rest and the pure air of his mountain home would suffice to restore him to health; and his fond desire was to recruit sufficiently to rejoin his comrades of the class of 1883. Our hopes were doomed to disappointment. Disease had taken firm hold upon his vitals, and the end came quickly. His "sun hath gone down while it was yet day" (Jer. xv. 9.); and we now mourn the loss of one who was a respected citizen, a kind friend, a loving brother, an affectionate son, a devoted husband, a faithful member of the Church. Why he was not spared to do the work he longed to do—to be an instrument of good in the world and in the Church, as we expected and as he desired—we in our short-sightedness may not know. The dispensations of Providence may seem to us mysterious, yet of one thing we may be assured—our Father "doeth all things well." His ways are higher than our ways. His thoughts than our thoughts. Thy will, not ours, be done, O, Lord.

W. W. D.

DIED.—Mrs. Margaret Weaver departed this life at Penn Hall, Centre county, Pa., on the 17th of September, 1882, aged 80 years, 5 months and 13 days.

The deceased was born in Penn township, Union county, Pa., and at an early age was received into communion with the Reformed Church by the rite of confirmation, under the pastorate of the Rev. Isaac Gerhart. In the year 1828 she was united in matrimony to Mr. George Weaver, of Centre county, Pa., who preceded her to the eternal world, September 11th, 1852. The latter years of her life were spent in the family of her only daughter, Mrs. Major J. B. Fisher, whose husband is a nephew of the sainted Rev. P. S. Fisher. Here she received that constant, tender care which proceeds from a true filial affection. The funeral services were attended by a large concourse of friends and relatives. Mother Weaver was a consistent member of the Church and an earnest Christian. She was a gentle woman, kind to all, patient in affliction, and strong under faith and love of God. Her life and conversation always seemed to say: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19: 25-26.

Z. A. Y.

# The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. J. H. SECHLER, Rev. D. B. LADY, Rev. A. R. KREMER. } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.


## WEDNESDAY, SEPTEMBER 27, 1882.

We would like to have from the esteemed Treasurer of our Board of *Domestic* Missions some such short statement as the Treasurer of the *Foreign* Board gave a few weeks ago, in regard to the sums contributed during the several years of the last two decades. It would not only show what we are doing now, but compare our work with that of times past. There ought to be progress in giving, as no doubt there has been, and if the amounts contributed were placed before our people, there would be something to stimulate them.

Immediately after the meeting of the Peace Commission, in Harrisburg, we modestly proposed that $10.000 should be raised for Missions as a thank offering. No doubt there was an increase of that amount during that year, although there has been no such report of it as would allow us to make the definite statement. But let us come down to figures that we may be able to tell just what we have been doing. There is a disadvantage in working in the dark.

One thing must certainly appear from any such statement, namely, that we have not been doing too much. If there has been increased liberality, it may appear to be great, only when contrasted with our past deficiencies. Certain it is that the sums given by our Church have been paltry. We would have them vastly increased.

This week we transfer the standing notice of the terms upon which the MESSENGER is published, from the first page to the Business Department, where it properly belongs. We do this, not simply as a matter of taste, but because as it stood formerly, it seemed to mislead people into sending checks and other business matters to the Editor, who has nothing to do with these things. They are entirely in the hands of the Superintendent and Treasurer.

On the other hand we have made a request that all matter intended for publication be addressed to the MESSENGER, as the business Superintendent has nothing to do with the editorial department. We can hardly expect that these distinctions will be universally observed, but a large number of our correspondents will note the difference and promote the convenience of both Editor and Superintendent. We kindly ask that all communications, however short, be written out carefully and not upon both sides of bits of paper crowded to the very edge. There is no way to handle some of these scraps, except by transcribing them, which involves great labor. Besides, the delays and inaccuracies that are complained of, result most frequently from carelessness on the part of those who write and send the items.

### AN INTERESTING PAMPHLET.

We have before us from the German Publishing House, Cleveland, Ohio, a neat pamphlet of 60 pp., with the title, "Theological Treatises, delivered 1881, at the first meeting of the Alumni of the Reformed Seminary near Sheboygan, Wisconsin, and published for the benefit of the Mission Seminary."

Besides the two theological essays, there is an introductory statement by the secretary of this first Alumni gathering, Rev. Jean Grob, in which we are told, that this Reformed Mission Seminary was founded in 1860, by Revs. Drs. Mühlmeier and Bossard in the humblest way, and with great self-denial; but that, though like a grain of mustard seed at the beginning, it has grown to be quite a comely tree, having, in 1881, 64 students, and numbering 200 Alumni.

This first Alumni gathering commenced Sept. 29th, 1881, and extended over several days, during which sermons were preached the communion was celebrated, private reunions were held around the family boards of the professors, and discussions about the future usefulness of the Institution were had. It was concluded to celebrate the founding of this school of the prophets in 1885, when it will be a quarter of a century old.

Well may the founders of this Institution congratulate themselves at the sight of so much good fruit in the hand of faithful workers in the ministry, which they have sent forth.

The first article in the pamphlet is on the Pastor and Pastoral Office. This is printed under two heads. 1. The Pastor. This is discussed under the following heads: 1. The Idea of the Pastor. 2. The Sphere of the Pastor. 3. The Pastor in His Work. 4. The Treatment of the Pastor. 5. The Reward of the Pastor. The Pastoral Office is discussed under. 1. The Idea of the Pastoral Office. 2. The Necessity of Pastoral work. 3. Ministering to Sin-sick Souls. 4. The Burdens of the Pastoral Office. 5. The Fruits of the Pastoral Work.

The second article is on the Heidelberg Catechism, from 1563 to 1882. Part first is Historical. Part second is on the Scriptural Harmony of the 37th question of the Catechism with question 54. Part third, treats of the Heavenly State of the Christian in the light of questions 57 and 58.

Altogether this pamphlet is of general interest, because of its relation to the mission work among the Germans in the West, and because of the earnest tone by which it is characterized.

Mr. G. S. Griffith, President of the Maryland Prisoners' Aid Association reports to the *Baltimore American*, great improvements in the Jails and Almhouse in that State. In some exceptional cases, the prisons and poor-houses are badly constructed and very little attention is given to bettering the moral condition of the inmates, but as a rule philanthropic efforts have vastly alleviated the miseries of the convict and the pauper.

One of the most interesting statements by Mr. Griffith is in regard to the prohibitory law and crime. In some places where the sale of spirituous liquors is forbidden, the jails are almost empty. The testimony is strong against drunkenness as a great evil, everywhere, although the argument is not always understood.

Drunkenness is not so much of a crime cause as many imagine, among the professional cracksmen found in Penitentiaries, because that class of evil doers say liquor is so unsafe for them, that they dare not use it when attempting acts of daring, but a large percentage of the petty crimes that send men to the county jails are committed while under its influence.

### PROGRESS IN THE TRUTH.

Protestantism rests on the idea of progress. The Reformation of the XVIth century was not, indeed, a revolution, radically overthrowing the faith of the Church. It recognized certain fundamental truths that had come down through the ages, truths that remained the same through all external changes, the ancient creeds that embody the cardinal doctrines of our holy religion. But the Reformation was not a mere *restoration*. It did not merely seek to reïnstate truths that had been lost sight of, but it brought out new principles that had not yet been apprehended by the Church. In this respect it went beyond mere *repristination*. The doctrine of justification by faith, and the Scriptures as the only infallible rule of faith and practice, were new truths, developed in the progress of the Church.

If, now, this idea of the Reformation be accepted, and we see not how any one can deny it, then it follows that there must be progress in the apprehension of the truth in all ages. To stop with the reformation of the XVIth century, and say that the creeds and confessions of that period are final for all time, would overthrow the central principle of the Reformation. Even Puritanism went beyond any such idea. One of its principal leaders, *John Robinson*, in his farewell address to the pilgrims about to embark for the new world, exhorted them not to rest satisfied with what they had thus far learned from the Word of God, but to be prepared for the reception of new truth as the Spirit might reveal it unto them.

To make the Reformation creeds and Catechisms a final deliverance of the truth, is simply to fall into Romanism, which teaches that the Church is infallible. No tradition, in the form of creed or catechism, may ever be placed on an equality with the *Word of God*. Hence they who hold up these confessions of the XVIth century as containing the ultimate and full measure of divine truth, from which there may be no departure, are consciously or unconsciously, involved in the Roman heresy.

The history of the Christian Church has confirmed the idea of *historical development*. Truth is living; it cannot be fully and finally comprehended in formulas for the intellect. Apart from the Scriptures there is no infallible guide. Tradition is, indeed, important, and the Church will ever regard with reverence those formulas which have been produced from time to time, especially at important epochs like that of the Reformation. But we cannot be absolutely bound by them without surrendering the Protestant principle.

We are sometimes told that the teachings of the Bible are so plain that any one can easily comprehend them. That is, no doubt, true so far as the interests of personal salvation are concerned. And yet it is equally true that even personal salvation requires that each one shall search for the hidden treasure. It is not something to be delivered over to him in an external way, as a mere *traditum*, but he must seek for it until he find it.

Still more is it true that the Church in general cannot rest satisfied with what has been done in the past, but it must be active in searching and finding the truth for itself. This implies progress. Of course it is easy for men to say, "the truth is clear and plain, it is fully and finally promulgated in the catechism of the Church, and whoever diverges in a single iota from that confession is in error, wilful error." And then the old zeal for orthodoxy may be invoked to persecute any who may not exactly conform to that rule. But *that is the old Spirit of Romanism*. It is not true that the truth is so plain and easy of apprehension. To read the dissertations of some we might suppose that our schools and Seminaries might be closed, and let the common mind interpret the truth for itself. There are those who think in that way. The Dunkards and Mennonites have generally pursued that system. But even they are finding that their system is defective. The truths of salvation are to be sought after, not doled out to indifferent seekers. The Church must *livingly* apprehend the truth, and that means that it cannot rest on the thoughts of those who have gone before, but that it must anew lay hold of what is revealed.

The Church has set its guides in the form of tradition, yet the Church must apprehend the truth anew in every age, because truth is living, not dead formulas, and therefore there must necessarily be progress. Hence honest inquiry and research are evidence that the Church is wakeful and active, and not living merely upon the labors of the past.

### THE MINISTER'S COMFORT.

Every minister of the gospel, who makes use of the Heidelberg catechism as a text-book in the work of teaching the young, is familiar with its first question and answer, and, presumably, knows by experience the preciousness of the truth contained in it. The comfort here spoken of includes all that a Christian can have; his *only* comfort in life and death. Perhaps the most solemn impression that a faithful pastor makes upon the minds and hearts of his catechumens, is when he expounds that almost inspired question and answer.

The truth which is set forth in it is, of course, applicable alike to the teacher and those whom he teaches. Still, the *office* of the one is different from that of the others, and has its peculiar responsibilities and trials. He is charged with duties of so great solemnity and magnitude, that he ofttimes feels like deserting his post and fleeing, like Jonah, from the high calling and work appointed him by the Lord. If there are Christian ministers who are free from troubles and afflictions which are peculiar to the sacred office, then we are not aware of it. Certain it is, that all those greatest and most faithful of the Lord's public servants, whose lives are portrayed in sacred and ecclesiastical history, had to endure trials, both in kind and degree, from which the laity were exempt. "In the world ye shall have tribulation," both ministers and people; for they must all suffer with Christ, if they would be glorified with Him; but this is especially true of those who hold the sacred office,

But there is the same source of comfort to all. Where can the ministers, borne down by discouragement, disheartened, disappointed in his most cherished hopes and plans, find comfort, if not in the glorious truth that he belongs to his faithful Saviour, Jesus Christ? When his troubles are gathered into clouds of darkness, and the Sun of Righteousness seems to have withdrawn His heavenly light, let him recall and rehearse to himself the gospel lessons on the "only comfort," which he himself imparted with so much confidence and fervor to learners in the school of Christ, and let him apply the same to his own case.

Here is his only remedy: "My faithful Saviour Jesus Christ." That he belongs to Him in life and in death; that He will make all his trials work as servants for his spiritual enlargement and highest good. Why give the water of life to others and not drink of it ourselves? Why administer the healing balm and not use it for our own cure? There are many special gifts of the Spirit, and diversities of ministrations, but the same Lord; so also many and various are the afflictions of the righteous, but the comfort is one and the same for all

May it not be that the despondency of ministers often results from their not drinking at the fountain to which they continually invite others? It is possible that they may become so familiar with the gospel verities as to lose sight of the substance and retain for themselves only the form or shell—and what is that worth? To be rich in letter and poor in the living word, is to be in the state represented by the solemn word of the Lord: "How great is that darkness!" Then let them who teach the blessed truths of the gospel remember, what only *seems* to be a contradiction, that the more they take and keep of the rich treasures of Divine truth, the more they will be able to minister of the same to the souls committed to their care. If the minister fails to be an earnest and devout hearer of the word of Christian comfort which he preaches to others, it may turn out that, after he has preached to others, he may himself be a castaway. What minister has not felt, at times, that his preaching is better heeded and obeyed by his people than by himself? and that the consolations of the gospel as ministered by him affect *their* hearts more than his own?

The position of minister of the Divine Word is a perilous one for any man to occupy, unless he at the same time regards himself as a hearer, and receives (as well as ministers) "with meekness the engrafted word." The minister's only comfort, in the midst of the trials peculiar to his office, is the same as that which is promised to every sin-burdened and penitent soul. He must be a sheep as well as a shepherd, if he would surmount the trials incident to the shepherd's calling.

K.

### "AND STILL THEY COME."

"Thirty new subscribers for the MESSENGER and five for the *Hausfreund*." This is the report of our agent, Rev. H. K. Binkley, from the Tinicum Charge, Bucks county, Pa. Rev. G. W. Roth is the efficient pastor of the charge.

## Communications.

### PITTSBURGH SYNOD.

WEST MILLVILLE, Sept. 22, 1882.

*Ed. of Messenger*:—The Pittsburgh Synod assembled in Trinity Reformed Church, Clarion Co., Pa., Sept. 20, in the evening. The President, Rev. J. McConnell, preached an able opening sermon from Gal. 6th: 7th and 8th verses.

The attendance at the opening session was good. Rev. F. Pilgram of Greenville, was chosen president. Rev. J. S. Wagner of Stoyestown, cor. secretary; Rev. J. W. Knappenberger of Willkinsburg was elected vice-president.

The Red Bank charge is vacant, hence all the duties of a pastor loci devolve upon elder Jacob Beinker who invited the Synod to meet here. He has made good his promises in lodging all the members within 1½ miles of the Church. The writer is happy to enjoy the hospitality of the elder's home.

The Church in which we held our sessions, was also very nicely fitted up for our reception. A new organ was purchased to elevate the praises of the sanctuary.

The Church stands in a good location on the banks of the Red Bank. The Low Grade railroad runs within a short distance of the Church. This road connects the Allegheny Valley railroad at Red Bank Junction with the Philadelphia and Erie at Driftwood, and is 110 miles long.

The experiment of meeting in a country church has not proven so unpleasant as was anticipated by many brethren. Nor has the weather been very propitious. The rain is falling now, and yesterday we had quite a rain storm. But of course all came provided with gossamers and umbrellas, and hence suffer little inconvenience.

Friday, Sept. 22d, was an interesting day in this body. The report of the Superintendent of Tri-Synodic Missions was read. This report gives a detailed account of each mission under the care of this Board, and its work extends from New York and Philadelphia to San Francisco, Cal., and to Oregon and Washington Territory, and intermediate states.

The year has been one of unusual activity in this good work, and the contributions to this cause by these three Synods equal about $15 000. The benevolent contributions of Pittsburgh Synod are about $4,200. The general condition of the missions is good, and there is a good prospect of quite a number becoming self supporting in the near future. Never in our past history has the same interest been taken in the extension and upbuilding of the Church in our land, and we hope the good work will go on until the nation shall be Christianized from shore to shore. Let every Synod, Classis, church, family and individual member take part in this grand and glorious work.

The matter of defining the limits of charges and urging pastors to see that members removing to other charges should take their dismissal and connect with the nearest Reformed Churches received much attention, and called forth much discussion which resulted in stringent action on the subject.

The committee on Institutions reported. The St. Paul Orphan House is in good condition, has some thirty-two inmates. The house is now in good repair, a new wing having been erected during the past year at a cost of some $3,000. The Rev. P. C. Prugh, the new Hausvater, has taken charge, and is present at Synod. He seems to be well suited and eminently qualified for this responsible position. On Saturday morning he discoursed on "*The care of the Orphans*" before the Synod.

The St. Paul Classis, though one of the smallest in Pittsburgh Synod, seems to be full of religious enterprise and activity. It has taken the initiatory step in a grand scheme for the furtherance of the social and religious interests of the people of the Reformed Church by establishing a Summer resort, resemblingthat at Chatauqua and *Conneaut Lake*, Pa. Our Synod will, no doubt, encourage them to go forward in this enterprise, as it will make a delightful place where to hold her Annual Sessions. Besides it would become a rendezvous for the ministry and membership of the church East and West, North and South, which would bind them and tend to unite them in the unity of the Spirit in the bonds of peace.

CLERK.

### DEDICATION OF A RE-MODELLED CHURCH.

The Heidelberg church, situated in Heidelberg township, Lehigh county, Pa., and belonging jointly to the Reformed and Lutheran congregations—the Rev. W. A. Helffrich, D. D., assisted by his son, Rev. N. W. A. Helffrich, is pastor of the former, and Rev. J. S. Reninger pastor of the latter, was re-modelled and beautified during the past summer, and re-dedicated on Sunday, September 17, 1882, with appropriate services. Rev. N. S. Strassburger preached in the forenoon, and Rev. B. Sadtler, D. D., in the afternoon, suitable sermons to large and attentive audiences.

The first church erected at that place in 1745, was a log building of small dimensions and unassuming finish. The second was erected in 1777, and third in 1849. The last is a large and substantial brick building, and in its renovated form presents an imposing and attractive appearance. It is an ornament to that section of county in which it is located, and a credit to the liberality of the congregations, which use it regularly in publicly worshipping the Lord.

X.

### DEATH OF REV. JOHN S. STONER.

We are indebted to the *Christian World* for the following notice of this deceased brother:

Rev. John S. Stoner was born in Stark county, O., July 27, 1853. died in the city of Wooster, September 1, 1882, aged twenty-nine years, one month and four days. In early life he was drawn toward the profession of his choice. Even before entering into full communion with the visible church, he dedicated his life to the holy ministry. To educate himself for the responsible duties of life, he in the fall of 1870, entered the Academy of Heideiberg College and in the fall of 1871 was admitted into the Freshman Class of said college. For four years he prosecuted his studies with zeal and energy, and in 1875 he graduated, one of a class of eighteen. He then entered the Theological Seminary at Tiffin and completed the prescribed course of study in 1877. He was licensed by the Synod of Ohio in its sessions at Orville, O. He began the active work of the ministry in the Navarre charge in July, 1879, where he labored with rich and abundant success until the fall of 1881 when he resigned said charge for the wider sphere of usefulness he hoped to find in the town of Wooster.

About this time, September 6, 1881, he was united in holy wedlock with Miss Miller, of Richville, O., the now sorely bereft and afflicted widow. With high hopes and bright anticipations he brought his young wife, and began his work in the city of Wooster in October 1881. How soon were those high hopes crushed! Those bright prospects nipped in the bud.

For six months he continued his labor in Wooster with earnestness and true devotion, when in the early spring he was attacked with malarial fever, since which time he has not been well.

After being convalescent his old trouble, inflammatory rheumatism again took hold of him, and then he was attacked with Bright's disease of the kidneys to which his weakened body finally succumbed. He died in the triumphs of the Christian faith on the 1st day of September, 1882. He gently fell asleep in Jesus without a murmur—without a groan. On the following Sabbath his remains were laid to rest in the cemetery at Massillon, O. Funeral services were held both at Wooster and Massillon. At Wooster in the Reformed Church, Rev. S. C. Goss preached a consolatory discourse from Phil. 22, 24, followed by Rev. S. Mase in a few choice remarks on the early departure of our dear brother.

At Massillon, through the Christian courtesy of the pastor, Dr. Bailey, and our esteemed friend and brother, Elder Rex, the services were held in the Presbyterian Church. Rev. J. M. Kendig preaching an appropriate sermon from Rev. 13: 17, after which his body was laid to rest in the beautiful cemetery at Massillon. The funeral was very largely attended, both at Wooster and Massillon. The congregation at Wooster was deeply moved at the loss of their beloved pastor and friend, and at Massillon besides the relatives and friends of the deceased, many from the Navarre charge which he had served so faithfully and well, were there to mingle their tears and sympathies with those who so deeply suffered. That hushed assembly spoke the word of our brother's character and life. There were fourteen of the brethren of the ministry present at the funeral services, besides the pastors of the various churches of Wooster and Massillon.

To the young widowed wife and mother in her doubly deep affliction, we extend the hand of heartfelt sympathies and love. Though in a less degree, dear sister, we suffer with you. Thick, heavy clouds have burst over your head. You, in your early pilgrim journey, have come to the bitter waters of Marah. May you have recourse to that tree that will sweeten all life's bitter waters! We offer you the consolations of the gospel. We hold out to you the comforts of hope and of a blessed

reunion in that beautiful land, so free from all sorrow and pain. God's grace sustain—His love keep you until you shall join your loved ones, who before you have passed into the house prepared for God's people.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought the victory won,
Enter thy Master's joy."

Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.

E. D. WETTACH.

Reedsburg, Ohio.

## SOME FIGURES WORTHY OF ATTENTION.

In making our annual statement of our operations during the fiscal year, closing July 31st, 1882, to the Publication Board at its late meeting, we have been able to report as our sum total of receipts during the year, $43,447 57, which is a considerable increase over those of the last year. So far so good—but on the other hand, we were obliged to report that there was due the Board the sum of $26,763 02—a little more than half of its receipts for the year. And this amount is made up of accounts due for periodicals and books. Some of it has been standing on our books for years, and is owed by this and that one of our own church. Think of it—had we this amount collected, how much that we are obliged to pay interest on as borrowed money, could be paid off and that much saved. Yea, go towards extending the operations of the Board, and doing that much more good for the Church. The Board has tried time and again to induce parties indebted to it to settle their accounts, and when it is obliged to hand the accounts over to an attorney to collect them there is no time lost in paying up through fear of the law, or the Board is thought hard of for trying thus to get its own. And when it is collected thus by law, a good part of the account goes for cost of collection, and thus the Board is the loser. Here is an instance: A certain party owed a long standing account, he was urged to pay it, time and again he promised to do so. Waiting, as was thought long enough, and the promises not fulfilled, it was placed in the attorney's hands. In no time a check was sent him for the full amount. Now it cost the Board $30 to collect the account, as it was a pretty large one. Why could it not have been paid at first to the Board, and the Board would have been better off to the amount expended for collection?

When we come to examine details of this amount due the Board, we find out $10,000 of it is due for subscription for THE MESSENGER. No doubt by the end of the year 1882, one-third of it will be paid in, the two-thirds may be, with difficulty, collected, and if the experience is the same as heretofore, a greater part will never be collected.

One would think it hardly possible that any one would be in debt for his church paper, would read it week after week, and it not paid for, perhaps, one, two, three, or *five* years. And it is often the case, when efforts are made to collect, the amount is sent, and with indignation, the order is given—"Stop my paper."

Reader, if you have an interest in your church's paper—Is it consistent with it to owe for it? Why should the Board even be necessitated to send out bills—when on your paper every week you are reminded you owe for it. Every subscriber's aim should be, if possible, to keep the date, at least, one year ahead.

If you are one of those that attend Synod, and are continually finding fault with the Board's operations, and are ready to pronounce it going into bankruptcy, and you owe it for your papers or for books, think how it would be if you and all others would first obey the injunction, "pay what thou owest."

But we need not say any more. The figures given point out the secret of the whole matter. A change in them through this year will bring better results. It needs no prophet to predict that. "A word to the wise is sufficient" applies here.

SUPERINTENDENT AND TREASURER.

Sept. 22, 1882.

# Church News.

## OUR OWN CHURCH.

### SYNOD OF THE UNITED STATES.

Rev. H. M. Kieffer, pastor of the Church of the Ascension, Norristown, Pa., a short time ago declined a call to the pastorate of Emanuel's Reformed church, Hanover, Pa. Desiring that the congregation at Norristown might aid him in determining what was his duty in the matter of the call to Hanover, he tendered his resignation as pastor of the Ascension church, subject to the decision of the congregation. The resignation, if accepted, was to go into effect Oct. 1, 1882.

A congregational meeting of the members and pew-holders of the church, was held in the church on the evening of August 30. It was the largest congregational meeting in the history of the church. The expression was unanimous that Bro. Kieffer must not go, 128 persons voting in the affirmative, and one in the negative.

The following preamble and resolutions were adopted:—

*Whereas*, This congregation has heard with deep regret that our beloved pastor, Rev. H. M. Kieffer, has placed in the hands of the consistory his resignation as pastor, to take effect on the 1st day of October next, and,

*Whereas*, The consistory has seen fit to present the same to this congregational meeting prior to taking action thereon, and desires its prayerful consideration and instruction; therefore be it

*Resolved*, First, That the Rev. H. M. Kieffer has, for the past nine years, most acceptably served this congregation; by his ability and faithfulness as a pastor this church has prospered, and that by his course as a minister of the Gospel and a public-spirited citizen he has won the favor and esteem of the citizens of Norristown.

*Resolved*, Secondly, That the acceptance of said resignation at this time would be a serious blow at the best interests of the Reformed Church of the Ascension at Norristown.

*Resolved*, Third, That this congregation hereby instruct the consistory to decline to accept said resignation.

*Resolved*, Fourth, That the consistory be urged to use every earnest, Christian endeavor to have our beloved pastor withdraw said resignation.

The Church of the Ascension is to be congratulated on retaining the services of Bro. Kieffer; and we express the hope that Emanuel's congregation at Hanover, Pa., may soon secure the services of a pastor.

At the Harvest Home Festivals, lately held in St. Paul's church, near Cherryville, Pa., and in Zion's church, near Kreidersville, Pa., Rev. J. W. Mabry, pastor, $40 and $29, respectively, were collected for missions.

After more than fifty years service, the pipe-organ in Zion's Reformed church, Pottstown, Pa., was rebuilt, and on Sunday, September 10, dedicated with appropriate services. In the morning, Rev. S. M. K. Huber, of Skippack, preached in English; in the afternoon, Rev. L. J. Mayer, in German; and in the evening, Rev. L. K. Evans in English. Rev. C. H. Herbst is the pastor.

The wife of Rev. T. N. Reber and wife of Elder Charles H. Bieber lately collected a quantity of dry goods and clothing, to the value of about $80, in the Macungie charge, and forwarded to the Orphans' Home at Womelsdorf. These gifts were in addition to $70 cash previously collected for the Orphans' Home Building Fund.

During the month of August, the Harvest Thanksgiving services were held in the Tinicum charge, of which Rev. G. W. Roth is pastor. The services were well attended. At Upper Tinicum the altar was very appropriately decorated. Collections for missions were lifted at each of the congregations as follows: Red Hill, $2.05; Upper Tinicum, $5.69; Lower Tinicum, $9.50. G. W. R.

### SYNOD OF THE POTOMAC.

The Bethany Reformed congregation in Salem, Oregon, recently purchased a church-building from a Mr. Stanton, for $1950. The Missionary Superintendent, Dr. Appel, has promised several hundred dollars towards defraying the debt incurred, and some friends in the eastern part of the church, have also signified their intention to help. The pastor, Rev. J. Muehlhaupt, feels encouraged. The church was formally opened by the congregation, Sunday, Sept. 6.

The corner-stone of Zion's Union church (Reformed and Lutheran) about one and a half miles south-west of Hanover Junction in Codorus township, York county, Pa., was laid on Sunday afternoon, August 20. Besides the pastors, Rev. S. F. Laury (Reformed) and Rev. W. H. Kelterman (Lutheran), there were also present Revs. H. K. Binkley and J. D Zehring. Rev. H. K. Binkley preached in the German language from Isaiah 28: 16, and was followed by Rev. Kelterman in English, from the same text.

### SYNOD OF PITTSBURG.

St. Peter's Reformed church, of Mount Pleasant, Pa., held communion on Sunday, September 17. There were no additions, but this was one of the largest communions ever enjoyed by this congregation. In the evening of the same day the Sunday-school of this church held a foreign missionary festival. The services consisted of singing, recitations by small children, essays and declamations, and the usual devotional services. All were short but interesting. The collection amounted to $20.38, over $15 of which were contributed in envelopes by the classes of the school. We expect to hold a similar festival at Christmas for the benefit of the Orphans' Home at Butler.

It may be proper to state that the contributions for general benevolence, together with the pastor's salary (which has been doubled during the present pastorate), are collected regularly at Sunday morning service. The communion collections, three times per year, are extra. The result is that the pastor can get money at any time for himself or for the classical apportionment, by simply calling on the treasurer for the amount needed. This is substantially the Apostolic plan, is systematic, and fully accords with common sense. It avoids special appeals, saves time and trouble for the officers, and secures a larger amount of money than any other plan, and insures a steady flow of contributions to the treasury of the Lord. S. Z. B.

### SYNOD OF OHIO.

Rev. R. F. Oplinger has accepted a call to the Denver, Ind., charge. His address is Denver, Miami county, Ind.

Rev. G. A. House having accepted a call to the Maquoketa charge, desires his correspondents to address him at Maquoketa, Jackson county, Iowa.

Rev. A. Henry, formerly of Hallsville, O., has received a call from the Winchester charge, O., lately vacated by Rev. S. P. Mauger. Bro. Henry has accepted the call, and will enter upon his field of labor the middle of October.

Professor F. P. Matz, of Berks county, Pa., has been elected a professor in Heidelberg college, Tiffin, O. Prof. Matz is a member of the Reformed church, being a member of the Allegheny charge, of which Rev. M. L. Fritsch is pastor. He has had considerable experience as an educator, having been connected with educational institutions in North Carolina, Georgia, and Illinois. He entered upon the discharge of his duties in the college at the opening of the Fall term.

Rev. F. C. Witthoff having resigned the pastorate of the Bluffton charge, Indiana, said resignation having gone into effect July 11, is now to be addressed at Calla, Mahoning county, O.

The Reformed congregation at Manchester, O., celebrated the Lord's Supper, Sunday, August 13. At the preparatory services 26 persons were confirmed, after having been regularly catechized since last winter. Eight adults and four infants were baptized.

Rev. N. W. Bloom, who was ordained on May 28, at annual meeting of Miami Classis, was installed as pastor of the Hill Grove charge, Darke county, O., on Thursday evening, August 17, by a committee of the Classis. Rev. H. M. Herman preached the sermon, and Rev. Dr. Reiter delivered the charge to pastor and people.

A new Reformed church is being built at Beltsville, O., the corner-stone of which was laid August 27. Tiffin Classis being in session in Fort Seneca at the time, most of the members took part in the services. Rev. N. H. Loose preached the sermon. The corner-stone was laid by Rev. G. W. Williard, D. D., who officiated in the absence of the pastor, who being sick, was not able to be present. The church will form part of the Fort Seneca charge under the pastoral care of Rev. Wm. Smith, by whose active efforts funds were gathered for the church building, and the members encouraged.

Rev. H. I. Comfort has taken charge of the new St. Paris charge. His address is accordingly changed from Bradford, O., to St. Paris, O.

### SYNOD OF THE NORTH-WEST.

Rev. C. Delorme, who had been called to become pastor of the congregation at Port Hope, Mich., was ordained and installed Aug. 3d, by a committee of Zion's Classis. Though the services were held on a working-day of the week, a large congregation assembled. The congregation consists mostly of people, poor in worldly riches, who suffered great loss last year by the forest fires. Arrangements have been made to build a church. The congregation needs help, and asks the alms of the church, which may be sent to Rev. C Delorme, Port Hope, Huron county, Mich. S.

## NOTICE.

Delegates who may be obliged to travel to meeting of Synod—on the Northern Central Railway—can be furnished with orders by Stated Clerk, to travel at excursion rates.

P. S.—As the privilege of issuing orders by railroad companies—in favor of ecclesiastical assemblies, can only be granted on conditions that a certain number is guaranteed—pastors having clerical cards will please send for orders to the Stated Clerk, and use them instead of their cards, so as to enable him in his report to the companies to fully meet the conditional requirements on which the privilege is granted.

## SYNOD OF THE UNITED STATES.

The Annual Sessions of the Synod of the Reformed Church in the United States will be held in the Reformed Church, Bellefonte, Centre county, Pa., on the 2d Wednesday in October (11th), 1882, at 7.30, P. M.

A punctual attendance of delegates and others having business with Synod is requested.

JNO. P. STEIN, Stated Clerk.

### RAILROAD ARRANGEMENTS.

The Philadelphia and Reading Railroad Company will issue orders to delegates and their families to obtain tickets at Excursion rates, either to Harrisburg or Williamsport, to attend the sessions of Synod at Bellefonte.

The same privilege will be granted by the Pennsylvania Railroad Company, to delegates to travel on their road, at reduced rates, either on the Pennsylvania Division, by way of Tyrone, or on the Philadelphia and Erie Division from Williamsport, by way of Lock Haven.

Persons desiring orders will please write to the stated clerk of Synod, No. 3948 Market street, West Philadelphia, enclosing a stamped envelope giving the names of those for whom the orders are desired.

### LIST OF DELEGATES TO THE SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

The following is a list of the delegates elected by the several Classes to the Synod of the Reformed Church in the United States, to convene in the Reformed church, at Bellefonte, Centre county, Pa., Wednesday, October 11, 1882, at 7.30, P. M.

*East Pennsylvania Classis.*

Ministers—Revs. T. G. Smith, J. E. Freeman, *primarii*; and Revs. J. E. Smith, Thomas H. Huber, J. J. Crist, *secundi*.

Elders—Thomas T. Miller, S. N. Bachman, Peter Loux, *primarii*; and W. H. Coleman, L. J. Messenger, D. Knauss, *secundi*.

*Lebanon Classis.*

Ministers—Revs. J. E. Hiester, D. D., A R. Bartholomew, A. J. Bachman, T. S. Johnston, D. D., George Wolff. D. D., T. C. Leinbach, B. Bausman, D. D., *primarii*; and Revs. Tobias Kessler, J. J. Fisher, L. D. Steckel, D. B. Albright, J. G. Neff, H. Leisse, D. M. Christman, *secundi*.

Elders—Lewis Kraemer, D. Schepp, Simon Boltz, James T. Reber, D. S. Raber, Charles Bower, J. G. Shoemaker, *primarii*; and Edw. Pieffer, F. Souder, Edw. Schuey, R. Weilman, J. G. Filbert, W. D. Luckenbill, F. Stoner, *secundi*.

*Philadelphia Classis.*

Ministers—Rev. J. I. Good, J. H. A. Bomberger, D. D., George H. Johnston, J. H. Sechler, D. E. Klopp, D. D., *primarii*; and Revs. D. W. Ebbert, H. M. Kieffer, A. R. Thompson, J. S. Vandersloot, J. D. Detrich, *secundi*.

Elders—M. Bushong, H. C. Hoover, J. G. Brown, W. H. Housekeeper, W. K. Gresh, *primarii*; and J. F. Unger, A. Schwenk, W. Ludwig, G. W. Stine, A. B. Cressman, *secundi*.

*Lancaster Classis.*

Ministers—Rev. E. V. Gerbart, D. D., J. H. Pennebacker, J. H. Dubbs, D. D., S. Schweitzer, W. H. H. Snyder, *primarii*; and Revs. A. B. Shenkle, S. Kuhn, W. F. Lichliter, Geo. B. Resser, D. C. Tobias, *secundi*.

Elders—E. J. Zahm, J. J. Nissley, Isaac Lefevre, M. D., P. E. Gruger, Josiah Keen, *primarii*; and Eph. Newcomer, D. W. Balmer, Jacob Goyer, Fred. Dagen, H. C. Boyd, *secundi*.

*East Susquehanna Classis.*

Ministers—Revs. W. C. Schaeffer, O. H Strunck, T. J. Hacker, Rud. Duenger, *primarii*; and Revs. T. Derr, W. G. Engle, A. R. Hottenstein, T. J. Barkley, *secundi*.

Elders—C. C. Leader, George Hill, Esq., J. R. Hilbush, E. M. Knorr, *primarii*; and B. M. Bubb, Reuben Steiner, Roger Hendricks, John Hoof, *secundi*.

*West Susquehanna Classis.*

Ministers—Revs. A. C. Whitmer, W. A. Haas, J. H. Derr, S. M. Roeder, *primarii*; and Revs. W. H. Grob, R. L. Gerhart, L. C. Edmonds, G. P. Hartzell, *secundi*.

Elders—John Hoffer, George B. Jordan, Jacob Dunkle, S. Gemberling, *primarii*; and Samuel Getgen, H. A. Mingle, George Meyer, E. B. Kramm, *secundi*.

*Goshenhoppen Classis.*

Ministers—Rev. D. E. Schoedler and Rev. L. K. Evans, *primarii*; and Rev. L. J. Mayer and Rev. A. L. Dechant, *secundi*.

Elders—D. B. Mauger and J. H. Dickenshied, M. D., *primarii*; and Ezra B. Griesmer and Nath. Zern, *secundi*.

*Tohickon Classis.*

Ministers—Revs. J. J. Mohr, A. B. Koplin, A. F. Ziegler, *primarii*; and Revs. R. C. Weaver, J. Calvin Leinbach, Jacob Kehm, *secundi*.

Elders—Jacob Hess, Henry Weisel, S. S. Weaver, *primarii*; and Samuel Scheetz, H. A. Heller, Jacob Lesh, *secundi*.

*Lehigh Classis.*

Ministers—Revs. N. S. Strassburger, S. G. Wagner, D D., W. R. Hofford, I. E. Graeff, *primarii*; and Revs. A. J. G. Dubbs, J. H. Leinbach, J. N. Reber, A. J. Herman, *secundi*.

Elders—R. H. Kramm, Charles Bieber, A. Schreiber, Sol. Griesemer, *primarii*; and Casper Biell, Jos. Miller, Conrad Paff, Alfred Siegfried, *secundi*.

## NOTICE.

Delegates and others expecting to attend the meeting of the Synod of Reformed church in the United States, at Bellefonte, Centre county, Pa., are respectfully requested to inform the undersigned not later than October 4. Free entertainment cannot be assured to those who fail to comply with the above request.

J. F. DE LONG, Pastor,
Bellefonte, Centre Co., Pa.

September, 12, 1882.

## FOR PASTORS AND CONSISTORIES.

We have, because of inquiries after something of the kind, just had published blank CERTIFICATES OF DISMISSION OF CHURCH MEMBERS, bound in book form of 50 each—with stubs—which we will furnish, *postpaid*, at 40 cents a copy. Pastors and consistories will find it useful and convenient, as well as cheap as to price. Every pastor ought to have one. We are prepared to fill orders for it. Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street,
Philadelphia.

## NOTICE.

Any of the brethren who have money in hand for missions, will please transmit the same without delay, so that it may be embraced in the Treasurer's Annual Account, which must shortly be closed, and also for the additional reason that the treasury is empty.

WM. H. SEIBERT, *President*.

Harrisburg, Sept. 6, 1882.

## CHRISTMAS SEASON—1882.

We have in course of preparation and publication two (2) NEW CHRISTMAS SERVICES. These together with that we have already, will afford pastors and superintendents of Sunday-schools a choice variety from which to make selections. Will have also a supply of Christmas Annuals from different publishers, from which may be selected choice and appropriate carols. Samples sent for 5 cents each. Samples of Christmas Services, 5 in number, sent on receipt of 15 cents.

Also a full supply of Christmas and Reward cards. Address

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907 Arch Street Philadelphia.

# General News.

## HOME.

Vigorous quarantine regulations are being enforced at Brownsville to prevent the spread of the yellow fever.

A locomotive exploded near Dunellen on the New York Central Railroad on the 21st inst. Four men were injured.

Two passenger trains collided in the tunnel of the New York Central Railroad in New York city on the 22d inst. Several persons were killed and others injured. A telegraph operator has since been arrested for carelessness in his reports which led to the disaster.

The equinoctial storms during the past week have been severe. The total rain fall in this city from 11 o'clock on Wednesday to the same hour on Saturday night reported at the Signal Service station was 10 09 inches. Many cellars were filled and some culverts washed away. Railroad travel has been impeded.

## FOREIGN.

The main foreign news is in regard to the war in Egypt, which has subsided since the victory over Arabi Pasha. A thanksgiving service for British pacification has been held.

Despatches from New York dated Sept. 24, report the sinking of the Edam in a collision at sea. The third engineer and an assistant were lost, but the passengers and crew are safe. The steamer Nuphar was stranded at Townsend Inlet, on the south Jersey coast on the 24th. No lives were lost.

## PREMIUM TRACT, No. 1.—"THE REFORMED CHURCH IN THE UNITED STATES."

We are now prepared to fill all orders for this Tract. We have sent to Pastors and others sample copies, and we expect to receive many and large orders for it. Let pastors get a full supply and scatter them far and wide. Let consistories resolve to send for a good supply to distribute among the people. Let elders and deacons have their pockets full of them and hand them out.

It is a cheap and convenient way to gain useful and important information in regard to the Church, not to say, a good way to let others know our history, aim and position as a Church. Encourage this enterprise, and make it a means of doing good. The cost will be amply repaid.

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Sept. 1, 1882.


# BUSINESS DEPARTMENT.

Rev. Charles G. Fisher,
*Superintendent and Treasurer.*

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## Youth's Department.

### WHAT TIME IS IT?

What time is it?
Time to do well,
Time to live better,
Give up that grudge,
Answer that letter,
Speak that kind word to sweeten a sorrow;
Do that good deed you would leave till to-morrow.
Time to try hard
In that new situation;
Time to build upon
A solid foundation.
Giving up needlessly, changing and drifting;
Leaving the quicksands that ever are shifting.

What time is it?
Time to be thrifty;
Farmers take warning,
Plow in the Spring time,
Sow in the morning,
Spring rain is coming, zephyrs are blowing:
Heaven will attend to the quickening and growing.
Time to count cost,
Lessen expenses,
Time to look well
To the gates and the fences,
Making and mending as good workers should,
Shutting out evil and keeping the good.

What time is it?
Time to be earnest.
Laying up treasure;
Time to be thoughtful,
Choosing true pleasure;
Loving stern justice—of truth being fond;
Making your word as good as your bond.
Time to be happy,
Doing your best,
Time to be trustful,
Leaving the rest,
Knowing in whatever country or clime,
Ne'er can we call back one minute of time.

### THE CLOCKMAKER.

Poor boys had a hard time of it in New England eighty years ago. Observe, now, how it fared with Chauncey Jerome, who founded a celebrated clock business in Connecticut, that turned out six hundred clocks a day, and sent them to foreign countries by the ship-load.

But do not run away with the idea that it was the hardship and loneliness of his boyhood that "made a man of him." On the contrary, they injured, narrowed and saddened him. He would have been twice the man he was, and happier all his days, if he had passed an easier and a more cheerful childhood.

His father was a blacksmith and nail-maker of Plymouth, Connecticut, with a house full of hungry boys and girls; and, consequently, as soon as Chauncey could handle a hoe or tie up a bundle of grain he was kept at work on the farm; for, in those days, almost all mechanics in New England cultivated land in the summer time.

The boy went to school during the three winter months until he was ten years old, then his school-days and play-days were over forever, and his father took him into the shop to help make nails.

Even as a child he showed that power of keeping on, to which he owed his after-success. There was a great lazy boy at the district school he attended who had a load of wood to chop, which he hated to do, and this small Chauncey, eight or nine years of age, chopped the whole of it for him for one cent!

Often he would chop wood for the neighbors on a moonlight evening for a few cents a load. It is evident that the quality which made him a successful man of business was not developed by hardship, for he performed these labors voluntarily. He was naturally industrious and persevering.

When he was eleven years of age his father suddenly died, and he found himself obliged to leave his happy home and find farm work as a poor hireling boy. There were few farmers then in Connecticut—nay, there were few people anywhere in the world—who knew how to treat an orphan obliged to work for his subsistence among strangers.

On a Monday morning, with his little bundle of clothes in his hand, and an almost bursting heart, he bade his mother and his brothers and sisters good-bye, and walked to the place which he had found for himself, on a farm a few miles from home.

It was a lonely farm, and the people with whom he lived took no interest in him as a human being, but regarded him with little more consideration than one of their other working animals. They took care, however, to keep him steadily at work, early and late, hot or cold, rain or shine.

Often he worked all day in the woods chopping down trees, with his shoes full of snow; he never had a pair of boots till he was nearly twenty-one years of age.

Once in two weeks he had a great joy; for his master let him go to church every other Sunday. After working two weeks without seeing more than half a dozen people, it gave him a peculiar and intense delight just to sit in the church gallery and look down upon so many human beings. It was the only alleviation of his dismal lot.

Poor little lonely wretch! One day, when he was thirteen years of age, there occurred a total eclipse of the sun, a phenomenon of which he had scarcely heard, and he had not the least idea what it could be.

He was hoeing corn that day in a solitary place. When the darkness and the chill of the eclipse fell upon the earth, feeling sure the day of judgment had come, he was terrified beyond description. He watched the sun disappearing with the deepest apprehension, and felt no relief until it shone out bright and warm as before.

It seems strange that people in a Christian country could have had a good, steady boy like this in their house and yet do nothing to cheer or comfort his life. Old men tell me it was a very common case in New England seventy years ago.

This hard experience on the farm lasted until he was old enough to be apprenticed. At fourteen he was bound to a carpenter for seven years, during which he was to receive for his services his board and his clothes.

Already he had done almost the work of a man on the farm, being a stout, handy fellow, and in the course of two or three years he did the work of a full growm carpenter; nevertheless, he received no wages except the necessaries of life. Fortunately, the carpenter's family were human beings, and he had a pleasant, friendly home during his apprenticeship.

Even under the gentlest masters, apprentices, in old times, were kept most strictly to their duty. They were lucky if they got the whole of Thanksgiving and the Fourth of July for holidays.

Now, this apprentice when he was sixteen, was so homesick on a certain occasion that he felt that he must go and see his mother, who lived near her old home, twenty miles from where he was working on a job. He walked the distance in the night, in order not to rob his master of any of the time due to him.

It was a terrible night's work. He was sorry he had undertaken it; but having started, he could not bear to give it up. Half the way was through the woods, and every noise he heard he thought was a wild beast coming to kill him, and even the piercing notes of the whip-poor-will made his hair stand on end.

When he passed a house the dogs were after him in full cry, and he spent the whole night in terror. Let us hope the caresses of his mother compensated him for his suffering.

The next year, when his master had a job thirty miles distant, he frequently walked the distance on a hot summer's day, with the carpenter's tools upon his back.

At that time light vehicles, or any kind of one-horse carriage, were rarely kept in country places, and mechanics generally had to trudge to their places of work, carrying their tools with them. So passed the first years of his apprenticeship.

All this time he was thinking of quite another business—that of clock-making—which had been developed during his childhood near his father's house, by Eli Terry, the founder of the Yankee wooden-clock manufacture.

This ingenious Mr. Terry, with a small saw and jack-knife, would cut out the wheels and works for twenty-five clocks during the winter, and when the spring opened he would sling three or four of them across the back of a horse, and keep going till he sold them for about twenty-five dollars apiece.

This was for the works only. When a farmer had bought the machinery of a clock for twenty-five dollars, he employed the village carpenter to make a case for it, which might cost ten or fifteen dollars more.

It was in this simple way that the country was supplied with those tall, old-fashioned clocks, of which almost every ancient farm-house still contains a specimen. The clock-case was sometimes built into the house like a pillar, and helped to support the upper story. Some of them were made by very clumsy workmen, out of the commonest timber, just planed in the roughest way, and contained enough wood for a pretty good-sized organ.

The clock business had fascinated Chauncey Jerome from his childhood, and he longed to work at it. His guardian dissuaded him. So many clocks were then making, he said, that in two or three years the whole country would be supplied, and then there would be no more business for a clockmaker.

This was the general opinion. At a training, one day, the boy overheard a group talking of Eli Terry's folly in undertaking to make two hundred clocks all at once.

"He'll never live long enough to finish them," said one.

"If he should," said another, "he could not possibly sell so many. The very idea is ridiculous."

The boy was not convinced by these wise men of the East, and he lived to make and sell two hundred thousand clocks in one year!

When his apprenticeship was a little more than half over, he told his master that if he would give him four months in the winter of each year, when business was dull, he would buy his own clothes.

His master consenting, he went to Waterbury, Connecticut, and began to work making clock dials, and very soon got an insight into the art and mystery of clock-making.

Two smart Yankees hired our apprentice to go with them to the distant State of New Jersey for the express purpose of making cases for the clocks they sold. On this journey, he first saw the city of New York.

He was perfectly astonished at the bustle and confusion. He stood on the corner of Chatham and Pearl Streets for more than an hour, wondering why so many people were hurrying about so in every direction.

"What is going on?" said he, to a passer-by. "What's the excitement about?"

The man hurried on without noticing him; which led him to conclude that the city people were not very polite.

Every winter added something to his knowledge of clock-making, and, soon after he was out of his apprenticeship, he bought some portions of clocks, a little mahogany, and began to put clocks together on his own account, with encouraging success from the beginning.

It was a great day with him when he received his first magnificent order from a Southern merchant for twelve wooden clocks at twelve dollars apiece! When they were done, he delivered them himself to his customer, and found it impossible to believe he should actually receive so vast a sum as a hundred and forty-four dollars.

He took the money with a trembling hand, and buttoned it up in his pocket. Then he felt an awful apprehension that some robbers might have heard of his expecting to receive this enormous amount, and would waylay him on the way home.

He worked but too steadily. He used to say that he loved to work as well as he did to eat, and sometimes he would not go outside of his gate from one Sunday to the next. He soon began to make inventions and improvements. His business rapidly increased, though occasionally he had heavy losses and misfortunes.

His most important contribution to the business of clock-making was his substitution of brass for wood in cheap clocks. He found that his wooden clocks, when they were transported by sea, were often spoiled by the swelling of the wooden wheels. One night, in a moment of extreme depression, during the panic of 1837, the thought darted into his mind—

"A cheap clock can be made of brass as well as wood!"

It kept him awake nearly all night. He began at once to carry out the idea. It gave an immense development to the business, because brass clocks could be exported to all parts of the world, and the cost of making them was greatly lessened by new machinery.

It was Chauncey Jerome who learned how to make a pretty good brass clock for forty cents, and a good one for two dollars; and it was he who began their exportation to foreign lands. Clocks of his making ticked during his life-time at Jerusalem, Saint Helena, Calcutta, Honolulu, and most of the other ends of the earth.

After making millions of clocks, and acquiring a large fortune, he retired from active business, leaving his splendid manufactory at New Haven to the management of others.

They thought they knew more than the old man; they mismanaged the business terribly, and involved him in their own ruin. He was obliged to leave his beautiful home at seventy years of age, and seek employment at weekly wages—he who had given employment to three hundred men at once.

He scorned to be dependent. I saw and talked long with this good old man when he was working on a salary, at the age of seventy-three, as superintendent of a large clock factory in Chicago.

He did not pretend to be indifferent to the change in his position. He felt it acutely. He was proud of the splendid business he had created, and he lamented its destruction.

He said it was one of his consolations to know that, in the course of his long life, he had never brought upon others the pains he was then enduring. He bore his misfortunes as a man should, and enjoyed the confidence and esteem of his new companions. —*James Parton in Youth's Companion.*

### MEXICAN DONKEYS.

It is funny to see the men astride of the burros, which are almost hidden by their freight. In the middle of the night one may wake up to hear a sound like the whistle of a locomotive; but as the sound is repeated the first note merges into three or four and then becomes louder and faster and continues gruffly until a silent prayer is offered up to have the burro's braying apparatus removed. I inquired as to the habits of the burro and was given the following history: The burro is a short, four-footed, soft-coated beast, short tail, long ears, feeds on tin cans, has an upward motion of the hind feet and a peculiar apparatus for braying, which science has not yet definitely located. These sure-footed and remarkably strong little animals are used to transport hay and wood, which is tied to either side of them. When so loaded the burro is almost invisible, and presents a comical appearance of hay or half a cord of wood jogging along on four feet. Almost anything can be packed in their regular paniers.

We were interested in seeing the novel mode of delivering milk. The milk jars are attached to either side of the burro, which lays back its ears and looks wise, while the milk peddler, with large sombrero and a red sash tied carelessly around his waist to brighten his costume, rings his bell. After filling the jars brought out to him and a few sweet words to the pretty Spanish girl or a pleasant greeting to the shrivelled old woman, he gives the burro a sharp blow with a stick, and then running after it scrambles on from behind and away they go up the narrow street.—*Cor. Philadelphia Times.*

### THE MANLY, LOVING BOY.

He walks beside his mother,
And looks up in her face
With a glow of loving, joyous pride
And a truly royal grace;
He proudly waits upon her—
Would shield her without fear,
The boy who loves his mother well,
Her little cavalier.

To see no tears of sorrow
Upon her loving cheek,
To gain her sweet, approving smile,
To hear her softly speak—
Ah, what in all this wide, wide world
Could be to him so dear,
The boy who loves his mother well,
Her little cavalier?

Look for that boy in the future
Among the good and true;
All blessings on the upward way
His foot shall still pursue!
Of robed and crowned and sceptred kings
He stands the royal peer,
The boy who loves his mother well,
Her noble cavalier.

### HOW ANTS TALK.

"Two ants," says Buchner, "when they are talking together, stand with their heads opposite to each other, working their sentitive feelers in the liveliest manner, and tapping each other's head." Numerous examinations prove that they are able in this way to make mutual communications and even on certain definite subjects. "I have often," says the English naturalist, Jesse, "place a small green caterpillar in the neighborhood of an ant's nest. It is immediately seized by an ant, which calls in the assistance of a friend after ineffectual efforts to drag the caterpillar into the nest. It can be easily seen that the little creatures hold a conversation by means of their feelers, and this being ended they repair together to the caterpillar in order to draw it into the nest by their united strength.

Further, I have observed the meeting of ants on their way to and from their nests. They stop, touch each other with their feelers, and appear to hold a conversation which, I have good reason to suppose, refers to the best ground for food." Hague writes a letter to Darwin that he one day killed with his fingers a number of ants who came every day from a hole in the wall to some plants standing on the chimney piece. He had tried the effect of brushing them away, but it was no use, and the consequence of the slaughter was the ants who were on their way immediately turned back and tried to persuade their companions, who were not yet aware of their danger, to turn back also. A short conversation ensued between the ants, which, however, did not result in an immediate return, for those who had just left the nest convinced themselves of the truth of the report.

### BIRD SEXTONS.

It is so rare to find a dead bird unburied in a field or meadow that the question naturally arises: What becomes of their bodies? It will be found by watching carefully, that the orange-spotted beetles are the little sextons that bury sparrows, mice, squirrels and even the larger creatures which die in the woods and fields. They shovel out the loose earth with their broad heads, push the body into the hole thus made, and even climb upon it to push it more firmly into its grave. Some naturalists think that the beetles are drawn by the odor of decay, and we ought to be very grateful that the air is kept pure and sweet for us by these intelligent undertakers.

### NURSERY RHYMES.

Dr. E. F. Rimbault gives the following particulars of some well-known favorites: "Sing a Song of Sixpence" is as old as the sixteenth century. "Three Blind Mice" is found in a music book dated 1609. "The Frog and the Mouse" was licensed in 1580. "Three Children Sliding on the Ice" dated from 1639. "London Bridge is Broken Down" is of unfathomable antiquity. "Boys and Girls Come out to Play," is certainly as old as the reign of Charles II, as is also "Lucy Locket Lost Her Pocket," to the tune of which the American song of "Yankee Doodle" was written. "Pussy Cat, Pussy Cat, Where Have You Been" is of the age of Queen Bess. "Little Jack Horner" is older than the seventeenth century. "The Old Woman Tossed in a Basket" is of the reign of James II, to which monarch it is supposed to allude.—*Exchange.*

## Pleasantries.

Sammy endorses his new little brother, but says: "They forgot to put teeth in him."

When little Minnie was three years old she asked for some water one night. When it was brought she said: "Papa, can't you get some fresh water? This is a little withered."

There is a Russian countess in London who rejoices in the catarrhal appellation of Marsosushscwsnoff. Such a name is not to be sneezed at, but it is just the name to sneeze with. Try it once.

"How could you think of calling auntie stupid? Go to her immediately and tell her you are sorry."

Freddy goes to auntie and says, "Auntie, I am sorry you are so stupid."

A Philadelphia boy was asked if he ever prayed in church, and answered, "Oh, I always say a prayer, like all the rest do, just before the sermon begins." "Indeed!" responded the astonished querist. "What do you say?" "Now I lay me down to sleep."

Sparks.—A little girl was asked by her mother, on her return from church, how she liked the preacher. "Didn't like him at all," was the reply. "Why," asked her mother. "'Cause he preached till he made me sleepy, and then hollered so loud that he wouldn't let me go to sleep."

The very Rev. Dean Burgon, of Chichester, was preaching from the Cambridge University pulpit. These were the words of the Dean:—"For my part, I am quite content to seek my ancestors in the garden called Eden; let others, if they choose, look for theirs in the garden called Zoological."

"Massa wants to know if you can't settle his small bill to-day, kase he wants de money bad," said a darkey to a gentleman. "No, I can't. This is the third time you have come for this money to-day. Your master isn't afraid I am going to run away, is he?" "Not 'zactly; but look heah," said the darkey, slyly and mysteriously, "he's a-gwine to run 'way hiself, and darfor' wants to make a big raise."

## Religious Intelligence.

### At Home.

There are 610 Chinese enrolled as Sunday-school scholars in New York city, with an average attendance of 331, of whom 40 are church members. They are attached to their teachers, and some have made remarkable progress.

The German Lutheran Churches of Southern Michigan and Northern Ohio have established a series of annual missionary festivals, the first of which was held in Adrian, Mich., last Wednesday, under the auspices of St. John's Church. Six hundred dollars were collected during the day, which will be divided between the German Deaf and Dumb Asylum at Norris, and a new church to be erected at Toledo.

The Rev. Father Scully, of Cambridge, Mass., is very earnest in his condemnation of church fairs. Expressing his views on the subject recently, he said:—"They demoralize our girls more than do our lowest theatres, for girls, armed with their church fair-book, go forth under religious and parental sanction where they please, entering even bar-rooms to solicit chances and votes. The children think of nothing but the fair. Home, church, and school are banished. When lager beer is sold in our churches where fairs are held, how can we train our youth to look with horror on the evils of rum?"

The Permanent Fund belonging to the Board of Education of the Presbyterian Church now amounts to about $44,000. The last General Assembly ordered that the income of this Fund should be set aside to the establishment of scholarships yielding at least $200 per annum, and gradually rising to $250, and that these scholarships should be reserved for the support of students of a high grade of scholarship. This is somewhat of a new departure in the matter of ministerial education. The church does not fully adopt the principle of competitive examinations, but it does adopt what we may call the plan of competitive scholarship; or rather it sets a premium upon advanced scholarship and rewards industrious effort by giving the hard worker the means of support. It thus encourages and stimulates the earnest student, and gives him the coveted opportunity of making his way by his own efforts. We are glad that this experiment is to be tried, and hope that the number of these scholarships will increase.—*Presbyterian.*

The congregation of the Free Collegiate Memorial Presbyterian Church, of Philadelphia, on the 7th of September celebrated the completion of their new building at Eighteenth Street and Montgomery Avenue. The edifice is built of Lumberton stone, with serpentine and white marble trimmings, and a base of slate and sandstone. It has a spire, the peak of which is 125 feet high. The auditorium is on the second floor, and is 89 feet long by 61 feet wide. The seats are semi-circular, and the church will accommodate 1,800 people. It cost $60,000 to build the edifice, which is free in all its privileges, the enterprise being the outcome of a legacy of $2.21 from a dying child, whose last wish was that her mite should go toward the erection of a church for the poor. Dr. S. A. Mutchmore, who was the little one's pastor, assumed the trust, and was enabled by generous help to build the church without incurring debt. The membership is 284, while the average attendance is 600. There are 50 teachers and 639 scholars in the Sunday-schools. Dr. Mutchmore also held his wedding reception in conjunction with the church celebration.

### Abroad.

Great preparations are being made at Assisi, in Italy, to celebrate this winter the seventh centenary of the birth of St. Francis, the founder of the Franciscan order of monks.

The Rev. Mr. Lansdell, an English clergyman, who started several weeks ago from St. Petersburg on a missionary tour in Siberia, was arrested and brought back, the police having taken the Bibles he distributed for Nihilist literature. After some considerable difficulty, however, the reverend gentleman freed himself.

Gaza, one of the oldest cities in the world with a population of 20,000, had no missionary until within three years. The Church of England has now a dispensary there, at which the poor receive medicines and advice free of charge. Each applicant is required to hear a portion of the Scriptures read, and to carry away a Christian tract in Arabic. Four schools have been opened for Greek and Moslem boys and girls.

At the Farewell Meeting in St. Paul's, Newark, of Dr. J. L. Taylor, who goes as a medical missionary to Foochow, the Rev. Dr. Baldwin stated that there were twenty-four medical missionaries in China, of whom eight were ladies; that the Presbyterian Hospital in Canton alone had treated as many as 50,000 out-patients in a single year, and performed 1,825 surgical operations, many of which were of an important character, requiring great skill. The necessity for medical and surgical work was pointed out, and a glowing tribute paid to the self-denying work of the physicians of the Woman's Foreign Missionary Society.


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New things are coming, and fall trade is already begun. New things do not come all together. They come in a steady stream from now till Christmas. And they go in the same way. They have to. You may easily believe it, when you see our house full all the time, of goods and of people taking them away. It would be hardly worth speaking of so obvious a fact, but for the moral; which is: Buy when you find what you want; for tomorrow somebody else will be after it.

New things will crowd upon us now for mention every day: Only a few can get into the papers, except in the most general way. It will be fair to come for whatever you want, and expect to find it.

New foreign wraps have come. There are jersey coats, jersey ulsterettes, pelisses, and others. The writer of this hasn't even seen them. He has only heard of the flutter they are going to make.

Wonderful silks have come. But we must say more about the least of them than we have time for today.

We have neither time nor knowledge today to go into particulars. This is only an early notice that the store is filling up with goods for fall.

We need to say further to you who live at a distance that you needn't go to the city every time you want anything. We take so much pains to send you what you want, that you risk little in writing for goods. Let us know, as nearly as you can, what you want, and we will send you samples and prices, or take other means of finding out exactly what you do want.

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## PHILADELPHIA MARKETS.
### Wholesale Prices.

MONDAY, September 25.

FLOUR.—We quote the whole range of prices as follows: Supers at $2.75@3; winter extras at $3.25@4, chiefly $3.50@3.75; Pennsylvania family at $4.95@5.12½ chiefly $5; Ohio and Indiana do. at $5.25@5.75; St. Louis and Southern Illinois do. at $5.50@6; winter patents at $6.25@7; some fancy brands, $7.25; Minnesota sound bakers' extras at $6.50@6.75 for clears and $7@7.25 for straights, and do. patents at $7.75@8.25, as to quality, chiefly $8 for good. Rye Flour was scarce and firmer at $4.25 for good Pennsylvania.

WHEAT.—Sales of 2000 bushels rejected at 88@90c. 600 bushels No. 3 in elevator at 99c., with long berry red on track quoted nominally at $1.10@1.12; 7000 bushels No. 2 red spot in elevator at $1.06½; 5000 bushels do. September at $1.06½, which was about the closing price, though call Board rates were $1.06¾ bid and $1.07 asked; 15,000 bushels October at $1.06¾@1.07, closing at $1.06¾ bid and $1.07 asked; 5000 bushels November at $1 08⅜, which was asked, with $1.08¼ bid at the close, and $1.09½ bid and $1.09¾ asked for December.

CORN.—Sales of 3000 bushels No. 3 in grain depot at 72½@73c.; 600 bushels do. on track at 74c.; 600 bushels low steamer track at 73c.; 3600 bushels steamer track and grain depot at 74c., and 1200 bushels sail mixed in grain depot at 74c., with 72c. bid and 72¼c. asked for car lots do. in export elevators; 72c. bid and 73c. asked for September; 10,000 bushels October at 72½c., and 20,000 bushels do. at the close at 72¾c.; 70c. bid and 70½c. asked early for November; 70¼c. bid and refused later, but subsequently dropping, with sales of 5000 bushels at 70¼c., and closing at 70c. bid and 70⅜c. asked, with 60c. bid and 61c. asked for December.

OATS.—Sales comprised 1 car hot rejected at 27c.; 1 car do. do. at 30c.; 1 car fair rejected at 32c.; 5 cars ungraded white track at 40@42c.; 1 car No. 2 mixed at 35c.; 2 cars No. 3 white at 40c. 1 car No. 2 do. at 43½c., and 1 car No. 1 do. track at 45c., with 43c. bid and 43¼c. asked for No. 2 white September, and sales of 20,000 bushels do. October at 44c., and 20,000 bushels do. November at 44½c., with 44c. bid and 44¼c. asked at the close for December.

RYE was scarce, and prime dry lots if here would have brought 72c.

SUGARS.—Raw were in small supply and firmly held on a basis of 7 5-16@7¼c. for fair to good refining muscovadoes; refined were firm and active at 9½c. for cut loaf and crushed; 9⅜c. for powdered; 9¼c. for granulated; 9⅛c. for mould A, and 9¼c. for standard A's.

PROVISIONS.—We quote Mess Pork at $22.75@23.25; shoulders in salt at 10½c.; do. smoked, 11⅜@11¾c.; pickled shoulders, 10½@10¾; smoked, do. 12@12½c; pickled bellies, 15@15½c.; smoked do., 16½@17c.; loose butchers' Lard, 12½c.; prime steam do.$12.87@13; city kettle do. 13¼@13½c.; Beef Hams, $17.50@19; smoked Beef, 16@18c.; sweet-pickled Hams, 14@14½c., as to average, smoked do., 15¾@16c.; extra India Mess Beef, $31, f. o. b.; city family do. $19; packet, $17 f. o. b. City Tallow at 8⅛@8¾c. for prime in hogsheads. Oleo Stearine, 10⅜@10½c.

EGGS.—We quote Western fresh in round lots at 24c. (jobbing at 25c.), and Pennsylvania, New Jersey and Delaware fresh at 26c.

CHEESE.—We quote New York factory choice full cream at 11⅜@12c.; do. fair to good, 10½@11c.; Ohio flat, fine, 10¾@10¾c.; do. fair to good 9@10c.; Pennsylvania part skims, 6¼@8c., and do. full skims, 1@4c., as to condition.

POULTRY was dull and mostly nominal at 13c. to 15c., as to quality, the outside rate for springs.

PETROLEUM.—The export market was quiet but firm at 7⅜c. for refined in barrels and 10½c. for do. in cases.

HAY AND STRAW.—We quote choice Timothy Hay at $17@17.50; No. 1 do. at $16@16.50; No. 2 do. at $14@15, and low grades at $8@12. Rye Straw was quiet at $12@12.50.

SEEDS.—Clover was in light supply and firm at 8½@9c. for fair to prime, some choice lots held higher. Timothy moved slowly at $2.25@2.40 for round lots, with jobbing sales at $2.50@2.60. Flax was dull and nominal at $1.28@1 30 for pure.

### Live Stock Prices.

The arrivals of live stock at the Philadelphia Stock Yards were: Beeves for the week: 4,500; sheep, 11,000; hogs, 3,500. Previous week: Beeves, 4,300; sheep, 11,000; hogs, 3,400.

BEEF CATTLE.—The market during the week has been active for extra stock, which was scarce and higher, while common grades were sold at a decline of ½c. per lb. Quotations: Extra, 7@7½c.; good, 6@6½c.; medium, 5@5½c., common, 4@4½c.; fat cows, 3@4½c.

DRESSED BEEVES were fairly active and closed at 7½@10½c., the former rate for low TEXANS and cows, and the latter for extra native steers. Sales last week: Thomas Bradley, 200 head, 8@10⅞c.; C. S. Dengler, 126 head, 7½@9⅞c.; A. A. Boswell, 120 head, 7½@10c.; W. H. Brown, 130 head, 7½@9c.; J. F. Lowden, 43 head, 8@10c.; Harlen & Bro., 105 head, 8@9½c. DRESSED SHEEP were active. Samuel Stewart sold 760 head at 8@9c., and 90 head dressed lambs at 8@11c.

HOGS were active and prices were firm, except for light mixed stock, which was hard to sell to sell at 11@11¼c. Quotations: Extra, 12¾c.; good, 12¼@12½c.; medium, 11¾@12c.; light mixed, 11@11¼c.

MILCH COWS were active at $30@60, with sales of extra graded as high as $80.

SHEEP.—The market opened dull and continued so until Saturday, when scarcity of stock and good demand had the effect of raising prices ¼c. per lb. on all grades except common. Lambs and calves were also active and higher. Stock ewes were not wanted at any figure. Quotations: Extra, 5¾c.; good, 5⅜@5½c.; medium, 4¾@5¼c.; fair, 4@4½c.; common, 3@3¾c.; Chester county lambs, 6@7¼c.; veal calves, 7½@9c.; Western lambs, 4¾@7c.; York State calves, 4@4½c.

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